

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—A Symposium.—G. Bloede, M. D., W. E. Coleman and S. D. Bowker, M. D., Discuss the Lecture Delivered by Mrs. E. L. Watson on The Morality and Responsibility of Mediums.

SECOND PAGE.—Curious Criticism on Spiritualism. The Doctor's Laws. Saying Grace in Montana. "Glad Tidings of Great Joy." Another Knock Down for Mormonism.

THIRD PAGE.—Woman and the Household. Book Reviews. Magazines for May Just Received. Miscellaneous Advertisements.

FOURTH PAGE.—Moot Questions. The Yankee Undertaker's Son. Mr. J. D. Hagaman and his Box.

FIFTH PAGE.—General Items. Yes! If Human Testimony is Good. New Doctor's Laws. The Southern Convention of Spiritualists at New Orleans. Miscellaneous Advertisements.

SIXTH PAGE.—"There are Angels Everywhere." Miss Alcott on Mind-Cure. A Remarkable Dream. Something Accomplished, but More to be Done. There's Method in His Madness. The Cause in New Orleans. A Test of Spirit Power. Thought Transference. The Medium. Henry Slade. Doctors With or Without Diplomas. Stratford's Haunted House. Spiritualism and the Churches. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Miscellaneous Advertisements.

EIGHTH PAGE.—The Lecture by Mrs. E. L. Watson Endorsed by Dr. Bowker. Doctor's Laws. Bantoniama. Miscellaneous Advertisements.

A SYMPOSIUM.

G. Bloede, M. D., W. E. Coleman and S. D. Bowker, M. D., Discuss the Lecture Delivered by Mrs. E. L. Watson on The Morality and Responsibility of Mediums.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of March 21st there is published an inspirational lecture by Mrs. E. L. Watson, of San Francisco, on the "Morality and Individual Responsibility of Mediums," and on the editorial page, the JOURNAL, highly eulogizing the gifts of Mrs. W., endorses the "doctrines" of her lecture as "identical with those it inculcates." It may, therefore, seem somewhat venturesome to direct some critical remarks against those "doctrines" of an "inspired" medium. Nevertheless, I felt my critical sense aroused when I read Mrs. W.'s lecture and since the JOURNAL knows me as a Spiritualist, somewhat posted in our philosophy, and not quite devoid of practical experience, I hope that the objections which I may not bear the stamp of "inspiration," will not be rejected by the JOURNAL, as in giving them to the public, I am moved by no other interest than our common great cause.

Let me first throw a glance at the meaning of "inspirational" speeches, by which—if I am not mistaken—are meant such as are not delivered in trance (which is often done under the alleged control of high-sounding names), but which are uttered by the conscious medium, while the trance condition excludes its consciousness. The "inspired" medium, however—as many assume—is also characterized by an exalted state of mind produced by "spirit-power." To prove this latter assumption would be a hard task, and it would lead to the conclusion that in every improvisation in prose or verse, apparently the common faculties of a person, the speaker was not the conscious operator of his own thought, but the unconscious instrument of a foreign mind. The only reliable sign of "inspiration" (in the verbal sense of the word) in a given case, would be to seem to be the unconscious condition of the speaker; and so the terms "inspirational" and "trance" appear to be identical. This is confirmed by the very form of Mrs. W.'s lecture, which was not delivered in her own name, and in the singular person, but by her "inspirers," her "control," who spoke in the plural. Where, then, is the difference between "trance" and "inspirational" speaking? Where have we any guarantee, in hearing the talk of an "inspirational" medium, we get anything more than the opinions of a conscious person? To avowedly speak in a conscious state of mind and still use the forms of speaking under spirit-control, and to refer to it as such, I can not regard otherwise than in the light of a pretension, intended to give the utterances of a human individual, the semblance of so-called "higher authority." From this standpoint, I can not help subjecting the "doctrines" proclaimed in Mrs. W.'s lecture to some critical remarks, without the fear of offending some "higher authority."

Some of these doctrines are decidedly at variance with generally accepted truth of spiritual philosophy, based as well on the facts of practical Spiritualism, as on the communications received from reliable spirit-controls. Speaking in the authoritative plural form Mrs. W. says:

"First, we would disabuse your minds of the idea that spirits have anything to gain in the perpetration of infamous tricks, inducing indulgences of the passions, and in

leading mediums astray from the path of virtue, truth and right."

This positive assertion would, indeed, be highly important and consoling, if it were only in accordance, and not rather at variance with, sound spiritual philosophy and well established facts. It is, if I am not mistaken, the generally accepted theory of Spiritualism, that "spirits," that is, "disembodied men," are still men, and in order to communicate at all with the inhabitants of their former abode, they have to reënter the earth-sphere, and take possession of a peculiar organization called a "medium." Through such an organization alone, the spirits within the earth-sphere are enabled to see, hear, feel, think, speak and act. They may do this for a good; that is, an unselfish, "altruistic" purpose, if they are enlightened spirits. They will then bring consolation, love, wisdom and a belief in immortality to those they relinquished here. But are we to believe, are we taught by experience, that all spirits reëntering the earth-sphere and taking possession of a fitting instrument, are good ones in the sense indicated, and have no other aims than to benefit their former associates in life? Are we not, on the contrary, justified in assuming that very many of the spirits incessantly manifesting through mediums, do this for the gratification of their own wishes or passions, from the desire to repeat their earthly enjoyments, to taste again the pleasures of human life, to reassess and propagate their former errors, to continue their tricky ways, to indulge their vanity, pride, envy, hatred and revenge? To deny this would amount to upsetting the whole foundation of our spiritual philosophy, which is, that man enters the Spirit-world exactly in the same condition in which he departs from earth-life; that nature—the spiritual as well as the physical—is based on the law of slow, steady evolution; that she does not jump at once from the idiot to the wise man, or from the devil to the angel; and who, examining the present condition of the human race as a whole with an unprejudiced mind, is bold enough to contend that the standard of this condition is a high one, is on the plane of wisdom and unselfish love? If the contrary is the fact, the conclusion is unavoidable, that the Spirit-world, which every second is peopled by newcomers from the material realms, must be swarming with crude, undeveloped or half-developed inhabitants, who finding the means of reëntering the much regretted earth-sphere, will be anxious to retie the thread of self-gratification broken by their death. But we are told by Mrs. Watson:

"Since the spirit finds itself in possession of a new body adapted to its changed environment, it can by no possibility possess itself of an organization, the laws and conditions of which it has outgrown."

Why, this doctrine is, indeed, "a new departure" in Spiritualism! It denies the whole wide range of physical manifestations; it declares them to be illusion, hallucination and fraud; it destroys the fundamental structure of mediumship, which we have just celebrated on its 37th anniversary! Who produced the tiny raps at Hydesville, which are going to revolutionize humanity? I, and perhaps some other Spiritualists, have thus far been under the impression that the physical as well as the more spiritual manifestations of mediumship, were caused by spirits simply taking possession of a human organization. But now, taught by Mrs. W., that this is an "impossibility," we will have to search for some other rational explanation of the various signs of medial action.

If the analogy, which Mrs. W. says exists between the psychological subjects under control of the human will and spirit-mediumship, is a perfect one, as we are assured, this would beat flat the subsequent argument of the orator, that "mediums may repel evil influences from the Spirit-world even more readily than those of a mundane nature." It can scarcely be unknown to Mrs. W. or her inspirers, that psychology or mesmerism may easily be used for impure purposes by the operator; yea, experience teaches that this has been, and is, done again and again. If there is in such cases no power of resistance against another human will, where should this power come from against the much more potent subjection of a frail human being by the will of a spirit? Mrs. W. ought, therefore, not to have declared hypothetically but positively, that "mediumship is a dangerous gift, and quite as likely to be a curse as a blessing."

It is my humble opinion, based on experience of many years, that a medium under full control of a spirit, in trance, loses all its identity, becomes a mere tool of the spirit, and can, therefore, not be made "responsible" in the sense of human justice. At least the latter, in our more enlightened age, has advanced enough to acquit a somnambulist, who in his dream-life, akin to the trance condition, kills his best friend.

If we consider the extent of spirit power over matter, as manifested in many violent and injurious acts—as in the Phelps family—always, however, presupposing the presence, more or less near, of a human individual, although perfectly unconscious and innocent, how can we doubt that a spirit which takes, so to say, bodily possession of a medium, could perpetrate anything it likes?

If we have to reduce the whole secret of spirit-intercourse to will power—which may be correct, as the will is the creative and ruling force of the universe—what justifies us to ascribe a less potent will power to evil spirits than to good ones, since we see that in human life the bad are usually stronger in will than the good?

Experience of many years with good personating mediums—the best of them a non-professional one and an ardent enthusiast for the holiness of mediumship—have taught me that trance mediumship is a door, locked as a rule, but open to any kind of spirit intruders, if they only possess the key for it and the knowledge of its use. In many cases even this door seemed to stand ajar, and draw in, as it were, by a strong current of air any spiritual being coming near it, without any possible choice or power of resistance on the part of the medium. The same medium in the state of complete possession dictated to me whole philosophical essays and discourses, far transcending the natural power of thought and expression of the medium, while a minute after she would be taken possession of by low, undeveloped, malevolent, or even insane spirits. If there is such a power in spirits over the intellect of the medium, how can we doubt this power must or may also extend to the moral, emotional and willing portion of its subject, since the instrument used is in all cases the same, the brain and nervous system of a human individual, peculiarly organized?

Mediumship, in my conviction, is a double-edged sword, and if it shall not become a curse instead of a blessing, not thwart instead of promoting the highest aims of humanity, we must learn the art of handling it carefully and conscientiously, and first of all not misuse it for mercenary purposes. It may be that, if we should ever arrive at a more scientific knowledge of physiology and philosophy of mediumship, we may acquire a method of educating mediums to that power of resistance indicated by Mrs. W. and which already may be given to some mediums of a higher stamp of cultured intellects, and a disciplined sense of morality; but until we shall have gained this desirable point, it would be unjust and even cruel to charge mediums with a responsibility beyond their natural power, and to deny them immunity even for highly reprehensible acts performed while their whole intellectual and moral being is under the irresistible pressure of a foreign will power. G. BLOEDE, M. D. Brooklyn, N. Y.

"The Moral Responsibility of Mediums."

BY WM. EMMETTE COLEMAN.

"Intelligence in the higher life so controls the law of intercourse of spirits with men in the flesh, that the evil-disposed are restrained of this intercourse.... Evil spirits do not obsess, possess, infect, or otherwise interfere with earth's inhabitants; legislation, or the social order in the higher life, being directed to prevent it."—Spirit-guide of Mrs. Maria M. King.

The conservation of a true and healthful Spiritualism, having due regard to the moral advancement of humanity, impels me to the publication of what I deem some common-sense thoughts and ideas relative to the—in my judgment—pernicious and misleading dogmas held by many believers in spiritual phenomena, and voiced in Dr. G. Bloede's critique of Mrs. E. L. Watson's recent lecture, upon Mediumship and Moral Responsibility. Morally speaking, the results of the universal acceptance of the truth of the theories therein championed would be so disastrous, and would tend to check the progress of moral, intellectual, social, religious, and spiritual improvement in the world, that, throwing aside my other work, pressing though it may be, I am constrained to again enter an emphatic protest against the acceptance of these crude superficialities, pregnant with moral debasement, as the highest outcome of the Spiritual Philosophy of the nineteenth century. Were these theories true, then indeed would Spiritualism be a veritable curse to the world, and the sooner our planet were free from its noxious presence the better for humanity. But let us be thankful, the Spirit-world itself has in a most effectual manner demonstrated the falsity of these dangerous crudities and given us a rational, scientific, common-sense presentation of the true philosophy of spirit-intercourse and of the principles underlying the phenomena seemingly probative of the influence of evil or malevolent spirits. This presentation of a rational philosophy given us from the higher spheres of spirit-existence is not to be considered authoritative or infallible; but is addressed to the individual reason of each, to be considered on its own inherent merits. If it accords with your highest reason and judgment, accept it; if not, reject it. To my mind after a careful study of the facts for years, my original views being more in consonance with the prevalent crudities voiced by Dr. Bloede than with what I now perceive to be the truth, I am compelled to reject in toto the ordinary conceptions of obsession, influence of evil spirits, laws of spirit-intercourse, etc. The higher views given us from the Spirit-world and through the inspired clairvoyance of seers like A. J. Davis, to me are so grounded in reason and so self-evidently true, while the contrary theories are so preposterous and opposed to common sense, and recognized scientific facts, aside from their dangerous demoralizing tendencies, that I could no more accept the latter as true, than I could believe black to be white or that falsehood is preferable to truth. It seems a little strange that Dr. Bloede should several times speak of the higher, and seemingly to him novel, views as "new departures" in Spiritualism and at variance with generally accepted truths of spiritual philosophy, when he must certainly have read in the JOURNAL and Banner of Light, the discussions upon these vital points during the last six or eight years. From the very beginning of the spiritual movement in this country, the "evil spirit" theories of the

Doctor have been combatted. The earlier works of A. J. Davis, "Philosophy of Spirit Interference," "Great Harmonia," "Present Age and Inner Life," etc., from the first opposed these theories and from the inception of the phenomena in 1848, influential and logical minds in the spiritual ranks have rejected them. Nearly twenty years ago the gifted spirit teacher of the lamented Maria M. King, in his "Real Life in the Spirit Land," a very extensively circulated work among Spiritualists, denied their truth and presented other, variant, views of the laws of spirit-intercourse and guardianship; while in Mrs. King's subsequent pamphlet, "The Spiritual Philosophy vs. Diabolism," the whole subject is closely and categorically discussed. In this twenty-five cent pamphlet, the absurdity of current theories of obsession and evil spirits was clearly and positively demonstrated to every impartial, reasoning mind, not wedded to shallow, preconceived theories. Having once entertained those crude and shallow theories myself, I am enabled to perceive now how weak and untenable they are when contrasted with the ennobling principles of a sound philosophy based upon demonstrated fact and scientific truth. If the believers in current theories would carefully peruse this pamphlet, and exercise a little common sense and sound judgment in the matter—if they would only think a little, reason a little, instead of blindly accepting the seeming for the real, taking misleading appearances for facts—instead of floating along with the popular, unthinking, unreasoning current, would try and think for themselves and probe the mysteries of so-called evil-spirit manifestation to its roots—perhaps a change might "come over the spirit of their dreams." It only needs a little sober, cautious reflection, a little calm, unprejudiced thinking, to show the fallacy of such ideas as are championed by Dr. Bloede and many others. They are inevitably destined to die the death; sound philosophy and scientific truth annihilate them completely; and until they are abandoned as worthless, Spiritualism can never hope, in this enlightened age, to take that position in the recognized sciences of the world to which, were it denuded of its infesting extravagances, follies, and chicaneries, it would be justly entitled.

Dr. Bloede's theory that "trance" speakers are the only ones worthy of being called "inspirational," is far from the truth. It often happens that unconscious trance speakers develop out of that lower condition into that of a "conscious" susceptibility to spiritual influence. The "conscious" inspirational state is of a higher grade than the "unconscious" trance. This has long been a recognized fact in mediumship. "Control in trance," says Mrs. King's "Principles of Nature," vol. I, pp. 35-37, "is by the same law and method as in conscious mediumship; only in the former the senses are shut. The latter is the higher form of control, as the whole mind can be instructed, and its normal powers developed to better advantage, when the conscious individual is free to comprehend the teachings given through him."

Again, the Doctor is mistaken in asserting that in order for spirits to communicate at all with those on earth they must reënter the earth-sphere and "take possession" of a medium, and that the physical as well as the mental manifestations are caused by "spirits simply taking possession of a human organization." This theory of spirits "taking possession" of mediums is largely, if not wholly, a fallacy. Mediums and sensitive persons possessing certain forces in their organism, appropriately called "psychic." Sometimes, without the intervention of any outside spirit power, these forces are exercised, producing striking phenomena. At other times these forces are utilized by "spirits" in the production of probably more striking phenomena. The medium is not "taken possession" of by the spirit; the only thing "taken possession of" is the "psychic force" of the medium, an emanation from the medium as it were, an ethereal potency temporarily wielded by the spirit operator to produce raps, or tips, or slate-writing, or other physical phenomena. As the medium is nearly always in such cases in a conscious, normal state, with not the least evidence apparent of being acted upon by any outside spirit agency, how can he be regarded as being taken possession of by a spirit? I fail to see. Sometimes in physical as in mental manifestations the medium is influenced by the unseen agent; but this is done apparently by psychological control, which is, in my opinion, the only way in which spirits influence mortals. The theory of spirits entering mortals or taking bodily possession of them is to me in the highest degree absurd and out of a relic of the old-time vagaries of demoniacal possession. A spirit may temporarily "control" or influence a medium while at a long distance from him or her. The psychological power of spirits is more potent, at times, than of men in the flesh, and we know that on earth one mind has been known to influence another though separated by a long distance.

It is surprising that Dr. Bloede should so confidently assert that if we deny that spirits manifest through mediums to gratify their passions, to continue their tricky ways, to assert former errors, repeat their earthly enjoyments, etc., we thereby upset the whole foundation of our spiritual philosophy; which is that man enters the Spirit-world exactly as he leaves this, and evolves there slowly from the devil to the angel, etc.—the Spirit-world being peopled every second by swarms of crude, undeveloped inhabitants newly arrived from the material world. The Doctor's memory must be somewhat short, since he

must have read my various articles in the JOURNAL, in 1880, 1882, etc., in which I plainly showed the futility of just such arguments and statements. Over and over again has the absurdity of these statements being demonstrated, yet here we have the same old cry again. Spiritualists are like the orthodox Christians. No matter how often the pet dogmas of the Trinity, Bible Infallibility, Divinity of Jesus, etc., are demolished, they never learn reason, and immediately repeat the same old crude theorizing and dogmatism to prop them up. Just so with the pet dogmas of certain Spiritualists. No matter how often they may be proved, beyond all reasonable doubt, to be irrational, inconsequential, and absurd, opposed to common sense and philosophic truth, they still are clung to, hugged to their devotees' bosoms as fetichs devoutly worshiped; and when criticised, the same old exploded vagaries are advanced in favor of their truth. Some people never learn anything. They cling to an exploded error as if it were the most precious truth; and this loathsome evil-spirit dogma, which really is as absurd as any of the personal devil and everlasting hell of the Christians, and to which it is akin, is tenaciously cherished, in all its deformity, as one of the richest boons of a heaven-born Spiritualism. It is true that millions of undeveloped spirits constantly pass to the Spirit-world, and that if permitted many of them would return to earth for mischievous or malignant purposes. But can they thus return? that is the point. Having the will to harm the earth's inhabitants; have they also the power. Does universal license, crime, and lawlessness reign supreme in that sphere? Are all the rogues, drunkards, liars, murderers, libertines, etc., in that world allowed to prey on the sons and daughters of earth, indulging earthly passions and vices? Assuredly not. A little reflection ought to convince every unprejudiced mind how absurd such a supposition is. In this lower world we restrain criminals and establish checks to the gratification of vices and passions, and is the legislation, the social order, the wisdom and power for good, of the Spirit-world inferior to that of earth? Just think of it! For thousands of years the great and good in the Spirit-world have been growing in philanthropy, power, and wisdom; untold millions of the purest and best, the most philanthropic and benevolent of earth's inhabitants are resident in the upper spheres of the Spirit-world; and yet these lovers of humanity, these halers of all things evil, are so indifferent to the welfare of their descendants on earth, or so feeble and powerless, all exalted as they are, that they place no restriction on the hordes of evil spirits in that sphere and allow them to continue to develop the evil within them at the expense of earth's children still in the flesh. Can there be a greater absurdity than this? If the vicious are allowed to continue their evil course at will, will they not grow worse instead of better? then where is the progress of the Spirit-world? Is it not a fundamental principle of the spiritual philosophy that all persons have spirit guardians, who strive to elevate and purify them? When a vicious or criminal man dies, are his guardians not aware of it? Do they not continue to watch over him and seek to improve his moral welfare? If they see that he is desirous of doing harm on earth, can they not prevent it? or cannot the guardians of the one on earth to whom or through whom the harm is to be done also prevent it? In order for a spirit to work harm on earth, two sets of guardians will have to be rendered powerless—those of the spirit and those of the medium on earth; and in cases where a third person on earth is to be injured through the medium, there are three sets of spirit guardians to be circumvented by an undeveloped spirit. The guardians, being on a higher plane than their wards, have at their back, if required, the combined power for good, and for restraint of the criminal and vicious, of the whole Spirit-world from the highest sphere to the one adjacent to that in which the vicious reside; and yet the combined wisdom and power of all the Spirit-worlds is insufficient to prevent a poor insignificant spirit from "taking possession" of a medium in order to get drunk, chew tobacco, tell lies, or gratify some other undisciplined portion of his nature. The theory of evil spirits infesting earth is opposed to the fundamental and basic principles of the spiritual philosophy—the laws of spirit guardianship, progress and development in spirit-life, growth in wisdom, philanthropy, and power as we pass from circle to circle in that life, and the superiority in all respects of the conditions of that world over this.

The theory that mediums should not be held responsible for vice or crime committed while under alleged spirit influence is most dire in its consequences, and every Spiritualist alive to the best interests of the cause, as well as to the sacred requirements of humanitarianism and moral growth, should repudiate it with the most emphatic execration. If such were the logical outcome of the spiritual movement our orthodox friends might well be warranted in asserting its origin in the fabled Stygian pit of darkness, an emanation from the leering brain of Satan himself. Any movement or theory leading to loosen the moral responsibility for actualized misdeeds, no matter in what specious guise it may appear, should be eternally repudiated and its influences antagonized by every lover of his kind and of the moral improvement of the race, so far as in him lies. Were this pernicious doctrine recognized as true, any one viciously or criminally inclined could, by simulated mediumship, find a means of grat-

Continued on Eighth Page.

Carious Criticism on Spiritualism.

[We publish from *The Index* the following from the pen of Rev. J. D. Hall. The assertions of the previous contributor are so clearly stated by Mr. Hall as to render it unnecessary to republish the communication which inspired this reply. We give place to this reply because there may be transient readers of the JOURNAL who may possibly entertain views identical with those corrected by Mr. Hall.—Ed. JOURNAL.]

Your number of March 12th contains an article headed "Mistakes of Spiritualism," from a correspondent who says he has thus been called out by "one of his Spiritualist friends." Though the writer is personally unknown to me, I am also one of his Spiritualist friends, in the sense that I have only the most kindly feelings toward him, unmodified by my wide dissent from his views. My sincere desire is to serve him; for what higher interest can either of us have than the truth?

I, too, have been requested by a valued friend, firm in the spiritualistic faith and of a much larger experience than my own, to reply to these strictures. But I have hesitated; partly because it seemed quite possible that the critic's friend had made his request in order that he might furnish a reply, and partly—for I must be frank, though friendly—because the statements and reasonings of the article seem to me to be such as would disturb no intelligent Spiritualist by their force nor greatly fortify any opponent of that belief.

Perhaps it would have been better, had our critic entitled his communication "Mistakes of Some Spiritualists;" as Spiritualism, like Free Thought, Unitarianism, and even Orthodoxy, so called, embraces some variety of views. Yet, with the exception of the first count in his indictment, I know of no Spiritualist who ought to plead "guilty."

The first and, indeed, the grand "mistake" that is charged is that "Spiritualists hold that mind can and does exist independently of the body." Undoubtedly, every Spiritualist holds this opinion, and deems it a fundamental one. If it can be overturned, the whole philosophy of Spiritualism falls to the ground. But "if" is often a very important word. Pray, how is this grand doctrine to be overturned? Surely, not by saying with our critic, "it is a belief common to all forms of orthodox Christianity," unless it is assumed or proved that orthodox Christianity holds no truth whatever. But this is held, not only by all forms of Christianity, orthodox or not, but by nearly every known form of religion, and I may add philosophy, the world over and in all ages. Probably no belief has been more widely or more persistently held. This does not, indeed, prove its truth; but it, at least, furnishes a strong presumption of it, and one too strong to be met simply with flat denial or with such unsustained assertions as these: that "without the senses there would be no mind," that "it has been clearly demonstrated that mind is a combination of sensations primarily," and that "without these sensations there could be no memory, no reflection, no reason, no feeling,—in short, no mind."

These brave statements, our critic should be aware, are not admitted truths to great numbers of able thinkers. So far from being "clearly demonstrated," the most eminent names can be quoted against them. Possibly, this would weigh little with him, and as little the reasonings by which they are supported. For, to many,—excellent minds, too,—metaphysical reasonings are often very elusive and unsatisfactory, as under the forms of imperfect definition and logic many a fallacy has lain hidden. So, waiving all such argument for the present, I am glad that, as a Spiritualist, I can step outside the domain of obscure metaphysics on this matter, and offer to the critic a proof he can in no reasonable way escape. I offer to his "senses"—and here not insinuating that these are all the mind he would acknowledge himself to possess—the absolute physical proof that "mind can and does exist independently of the body." Of this proof, any one may avail himself who will take the requisite pains. And of it tens of thousands of acute observers have availed themselves, and to their complete conviction. No fact of science is more certain to the great body of those who have carefully explored the subject. And, before the evidence thus presented to them, all speculative argument, on one side or the other, seems weak, indeed. With this evidence, our critic who is to be presumed an honest man, must be simply unacquainted. But he should not forget that it has revolutionized the opinions of great numbers once of his way of thinking, and among them eminent scholars and scientists.

The second charge against Spiritualists is that "they hold that individual intuition is a reliable safeguard in the investigation of truth." That Spiritualists differ from other people in their views of the authority of "intuition" I have never seen reason to believe. A genuine intuition, whether individual or not, must be authoritative with every one; for it is properly a direct knowledge or perception. But every one should be careful that what he calls an intuition is really such. Our confident opinions are not necessarily intuitions; and that our critic has a vague and, indeed, an erroneous idea of what an intuition is appears from his own illustration of it. He says:—

"The intuitions of the primitive and uncultivated lead them to gratify every impulse of their animal nature; but gradually, after generations of sad experience, these intuitions become changed, and the developed civilized man intuitively knows that he should control such impulses that lead to suffering and misery."

The instinctive appetites of the primitive and uncultivated and the judgments of the developed civilized man derived from sad experience are neither of them intuitions. Far enough are they from anything of the kind.

When our author adds that "individual conviction is not always reliable, but requires to be tested by the consent of other competent minds," he speaks a plain and well-known truth, hardly requiring "the scientific method," as he suggests, that it may be "abundantly shown." But that Spiritualists are less willing than other people that their individual convictions should be thus tested seems to me far from true. On the contrary, I speak confidently for all of them, when I say there is nothing we more desire than that our individual convictions should be tested by the consent or dissent of other competent minds who have adequately explored the subject. We are constantly inviting this. And we are as constantly surprised and disappointed that we are answered only by the mere prejudgments of theoretic reasoners or of very inexperienced investigators. Attempts to explode Spiritualism after the manner of our critic are much too common to be desirable.

The third mistake charged is that Spiritualists "hold that clairvoyance, or clear seeing, is a mental process possessed only by so-called mediums while under the control of spirits." In this our friend is utterly misinformed. Not only do Spiritualists, as a body, hold no such view, but I know of no one of them who holds it. Clairvoyance is

recognized by them as a fact abundantly proved; but it is as a gift or spiritual faculty based in some peculiarity of one's organization, not as "a possession only under the control of spirits." Our writer must pardon the suggestion that he ought to study his subject more before he writes upon it again. And I beg leave to commend to him the fourth chapter of a very accessible book, Sargent's "Scientific Basis of Spiritualism." Indeed, the entire book, if attentively read, and then followed by faithful, direct investigation, would save him from such a travesty of clairvoyance as he gives in professed explanation of it.

The next paragraph of our author's criticism is intended, I presume, to tell us that, because "mental action is in a great measure automatic,"—whatever that may mean,—our involuntary thoughts and feelings are "mistaken for communications from the Spirit-world." What it does tell us is—as any one can see by referring to it—a very different thing; namely, that "the well-known fact that mental action is in a great measure automatic is mistaken for communications from the Spirit-world." Passing by, however, this error of grammar as a mere oversight, and conceding the involuntary character of many of our thoughts and feelings, how does it appear that these "are mistaken for communications from the Spirit-world"? That in some cases this mistake might be made by careless or incompetent investigators is possible enough. But this is not what our critic means to say. He means that they are so, and not sometimes, but always, in every case; that is, if he means to say anything to the purpose. To say less than this is to say nothing.

The final item charged as among the "Mistakes of Spiritualism" is that "general abstract truths are mistaken for a special clairvoyant diagnosis of an individual case." As an illustration of these "abstract (?) truths," thus mistaken, the following is given: "e. g., a short time ago, a clairvoyant stated that the subject examined was suffering from indigestion or from liver complaint, the simple fact being that scarcely any one is free from these complaints." Another medium stated that the subject examined had a relative who had been hurt at some time in his life, either the back or the hip or the foot, the simple fact being that scarcely any one lives who has not had a relative who was once hurt in the back or hip, etc."

And these silly specimens of professed clairvoyant revelations are we expected to take as samples of the whole? No: when such idiosyncrasy is imputed to "Spiritualism" or to Spiritualists in any great number, we shall be excused for some plainness of speech; and we shall say that such an acute detection of the whole imposture or such a profound solution of the great mystery—just as one chooses to regard it—may be quite satisfactory to some people who suppose they have intelligence. But whether it is the more complimentary to the understandings of some myriads of Spiritualists to be found in every civilized nation under heaven—many of them highly trained minds and practiced investigators for years—or to that of the critic himself must be left with the reader to decide.

One thing at least, I trust, has been made plain. Our critic is not prepared to arraign Spiritualism on its "mistakes." He needs more study than he has given to it. Perhaps he has been unfortunate in his attempts at investigation. Some seem to be; and they are entitled to the benefit of this defense. But he may be none the less sure that "other competent minds" have reached truths in this search which they are at present compelled to regard as impregnable and, moreover, of the highest value. JOSEPH D. HALL, 3 Copeland Place, Boston.

The Doctors' Laws.

To the Editor of the Religio-Philosophical Journal:

If I have not properly respected your advice in the JOURNAL of April 4th, by giving "thoughtful, unbiased attention" to two contributions, one by Judge Holbrook of Chicago and another by Dr. F. W. King of California, then I have erred in judgment. You and the readers of the JOURNAL have the undoubted right to judge me by what follows. Although I cannot think exactly on all points as the two contributors do, I must admit that they appear to be as sincere as I claim to be.

The Judge justly states that "the natural rights of minorities should always be looked after so that they shall suffer no detriment." He closes with the hope for "an amendment of our present law, so that it may the more exactly express, and provide for the rights and liberty of the individual who is in the minority." The mistake about his hope is in the use of the word amendment. If he had used the word abolishment, then he would have expressed a consistent desire. It is no easier to improve a bad law by change, than to improve rotten eggs. Doctors who are unreasonable in their desires and requests about a law, will not propose any change of it except by saying to the people, "You may take the crow and we will take the turkey," or, "we will take the turkey and you may have the crow." A law which does not make a privileged and arbitrary class of monopolizing doctors, never will please such persons. When did the "natural rights of minorities" suffer before the Doctors—not the dear people—asked legislation in their own behalf.

The Judge is sadly mistaken if he supposes that any person ever had the moral or legal right to put "M. D." to his name or on to "his shingle," if such person never had received the degree of Doctor of Medicine from some chartered college. A man who puts "Rev." to his name without a legal right to do so, is guilty of fraud; and, without such "Rev." title, he has, and should have, the right to publicly advocate or denounce infant or eternal damnation, or any other subject taught by Doctors of Divinity. "Many people are just as sound, conscientiously, about what medical treatment they should have as others are about their religious faith; and each and all should have reasonable indulgences. Any conscientious men have the right to claim that they would as soon expose their families to the dangerous fumes of an open sewer or any decomposing animal or vegetable matter, as to have them submit to the treatment of a Doctor who prescribes strychnine, antimony, calomel, mercury, lead, morphine, whiskey, arsenic and other deadly agents. If the sick "stranger" that the Judge refers to, happens to be one of such conscientious men, what will he do where Doctors' laws, have driven out his kind of Doctors, who prefer to do no harm if no good?

It is false education or a lack of education that causes people to disrespect harmless prescriptions. Doctors who do as lists as they can to have their patients or friends help themselves, of course, do all they can to prevent a demonstration of the superiority of common sense. The most intelligent dispensation of a poison never will change its nature; the best that such dispensation can do is to cause the deadly or injurious

agent to be endured. A lion, whether tamed or wild, is yet a lion. "Great is the mystery of godliness," are mixed up with the popular practice of medicine that many intelligent and honest people cannot keep from claiming that a large per cent. of it is fraud. When the Judge gets a law enacted prohibiting a Doctor, who is armed with a diploma and the legal right to claim that he is a registered M. D., from going into a sick-room with astonishingly wise looks, and afterwards claiming that if he had been sent for an hour later, the patient would have died, and preventing him from, in many ways, practicing deception, then would be the time to stop catnip-ten Doctors from humbugging the people. Before punishing the small boys, make the large ones behave.

The Judge attempted to make the legal and medical professions nearly analogous, which cannot be done. It always takes two differing lawyers, who must come face to face to all parties concerned, when they try a cause. The opposite way about doctors has been shown in Gen. Grant's case. His attending physicians have appeared as though they would rather have the General die under their treatment than try to get well under some other. They objected to having a Doctor differing with them in treatment, or even see the patient.

As the Judge has brought up the legal profession in illustrating his argument, I will use the clerical profession. Suppose clergymen should claim that a law ought to be enacted, making it a crime for neglecting to employ a minister of the Gospel to officiate at any funeral. What would "the dear people" say to such a law, which would be no worse than to compel them to employ objectionable doctors?

I will now conclude my criticism of Judge Holbrook's article by admitting that after all the "fuss and feathers" I have shown, there is not between us a world-wide difference. I see that he desires to have a law regulating the practice of medicine, which will allow any honest persons to practice medicine, and everybody to employ them. I, on the other hand, want the law of liberty, which has always embraced penalties for abuses. Under the law of liberty there was that reform and progress, which despotism never permits. The Judge would have a law declaring the present Doctor's laws null and void, and I would have them abolished. Let us both continue to aim at the same mark, keeping constantly in mind that neither colleges nor legislatures can create honest persons, who will make "the prevention of fraud" a specialty.

I will now pass to a consideration of the Doctor's contribution. He is a stranger to me, yet the change of one of the initial letters of his name would make our names alike. Let us try to discover if we are as far apart theoretically as we are geographically. We certainly are alike as admirers of the JOURNAL, if we are otherwise unlike. We also agree about Spiritualism, that "its principles are in harmony with man's spiritual nature." I cannot quite think, however, that a man empirically uses remedies, even if he has learned to "know of their action simply from careful and long continued observation." Is a lecturer or writer an empiric who confesses how little he knows? Notice what the United States Dispensary, which is considered as standard authority by every druggist in our country, says: "Of the *modus operandi* of mercury we know nothing, except that it probably acts through the medium of the circulation." How "scientific" and definite it is to know nothing, except "probably," yet such is the instruction of Franklin Baché, M. D., Professor of Chemistry in Jefferson Medical College of Philadelphia, one of the Vice-Presidents of the American Philosophical Society, etc., etc. Also, it ought not to harm any person, who may be boasting about scientific acquirements to look at what George B. Wood, M. D., Professor of Materia Medica and Pharmacy in the University of Pennsylvania, President of the College of Physicians of Philadelphia, etc., etc., has written about probably the most extensively used of all drugs. "These are the Professor's words: 'No appearances are revealed by the dissection of those who have died of the immediate effects of opium, which can be considered as affording satisfactory evidence of its mode of operation.' Where is the Doctor or class of Doctors entitled to the credit of knowing everything? Most assuredly not upon earth, therefore, any physicians not omniscient should never be granted omnipotent power."

The Doctor states that he does "not wish to discuss systems of medicine or the comparative merit of the different schools." Of course, every man who is afraid of light, will not open a window nor put a candle on a candlestick. Of course, the less the people are allowed to know, the more bigoted and ignorant they are, and consequently the easier they are kept in bondage or led into bad ways. When young men pass from among such people into the medical profession, what proportion inquires: which is the best system of medicine? Do not the most of such young men ask, which system is the most popular, and which will give the most business and consequently be the most lucrative? It is just as natural for such young men to grow into the idea that they must think for "the dear people," and make laws for them, as it is for little ducks to take to water. Can any sound, intelligent and honest man look at the medical profession as it is, and properly consider the ignorance of the people about medicine, and then sit down and say, the best way to bring about a reform and enlighten the people, is to keep still and not say a word? Another question: When a reformer gets wrought up to the importance of his task, by noticing the work of the blind leaders of the blind, and he uses vituperative language, why does not some modest lover of good attack the reformer's argument instead of his language? It is not the words which give an alarm of fire that demand attention, but the fire.

The Doctor appears to think that it is wrong to tell the truth to "cultivated, educated and affable gentlemen," especially if they are physicians. The Great Teacher was not so scrupulous, as he was found "in the midst of the Doctors, both hearing them and asking them questions," because he must be about his Father's business. It cannot be justly said that clergymen are not "cultivated, educated and affable gentlemen," yet do such qualifications require the suppression of truths, which they will not teach? If any class of persons are deceiving or abusing the people, should not the people be enlightened or defended? Ermine and dignity, when rightly estimated, will not be found to be as valuable as truth and justice. Any "cultivated, educated and affable gentlemen," who cannot be influenced to respect and do right without a constant use of taffy, will make weak supporters of any good cause.

I am pleased to admit that "abuse, vile language, misrepresentation and vituperation are not proper weapons; yet I know of many people who never feel abused except

when they are properly and justly treated. If "the spiritualistic press" should not oppose humbugging, wherever found, as well as show opposition "to superstition and priestcraft," what press should? and, if "the spiritualistic press" should not strike with all its heart, soul and might at error or crime among a class, whose "influence is second to no other class," where and how should it strike? G. W. KING, M. D.

Saratoga Springs, N. Y.

Saving Grace in Montana.

The other day a St. Paul minister answered a ring at his door bell, and found there a brawny frontiersman, wearing a buckskin suit and a white Mexican sombrero. He was invited into the study, and after seating himself said:

"Pardner, I'm trying to ease up a sky pilot to land out the saving grace to the boys in Rawson's Gulch, Montanny. The bar-keeper down to the Merchant's Hotel told me you elung about the loftiest jaw in the help line in St. Paul, and I thought I'd drop in an size you up."

"If I understand you, sir, you desire to secure a pastor for your church?"

"That's our little game exactly, pard, an' the boys constitooted me an executive committee to come in yar an' run one down. We want the most heavenly mouth-piece in the country, an' we've got the dust to put up fur im."

"Who was your last pastor?" asked the minister.

"Never had one. You see the boys out there never stood in much on the religious racket, but we're agoin to bank up big on saying grace in the future, an player clear up to the limit. Glad tidin's o' the great joy's the winnin' card at Rawson's from hence-forth an' forever, pardner, and don't you forget it."

"You say you never had a minister? what then has caused this sudden awakening—this new desire for light?"

"I'll tell you pard, it's just like this. Thar's a big rivalry atween Rawson Gulch an' Rocky Bar, about five miles further up the creek. The two camps have been fightin' fur the lead fur a year, an' we've allers down'd the 'em on every pint. Las' week one of the boys went up thar an' cum back an' reported that the Rocky fellers had a preacher an' that salvation were a runnin' loose in the camp an' amazin' grace war growin' on the bushes. He said he heard the holy bloke preachify himself an' that he dished up the livin' world like a ten times winner. Wal, that sort o' paralyzed us, so to speak, an' we called a meetin' to see what war to be done. At fust it war' proposed to go up thar of a Sunday an' clear out the congregation an' hang the preacher, but we waint quite sure of the fightin' abilities o' the meek an' lowly worshipsers up thar, an' mont get licked, so it was finally decided to tree a Gospel sharp an' that's what I'm yar fur now. The boys 'll treat you white, pardner, an' if you can do up the Rocky Bar caper in the heavenly game an' put it all over im in a soundin' glad tidings, yer fortune's made. I like the cut of yer jib, pard, an' I b'lieve you'd about salvation at us in a way that would make the Rocky Bar galoots pow'ful weary."

"What denomination is the majority out there?"

"None at all. You kin play yer cards to suit yourself, an' come at us just as you think the honk order be played. But, sap, pard, I reckon I wouldn't ever give the boys a Baptist lay out to play up to."

"Why not?"

"Wal, yer see, we aint much struck on water out thar only from a business pint of view. Water's all good enough and mighty valuable for washin' out dust, but aside from that taint much account. Still, if that's yer lay, pardner, come right along. We'll take turns an' keep on baptizin' half the time, just to down them Rocky fellers. Thar's a gang of twenty Chinamen workin' a placer claim below us, and we kin run them up an' let you souse the whole mob two or three times a week, if it 'll make the Rocky crowd think the good 'ol 'n'-mavin' right along."

The minister was forced to decline the call, and the old man said as he rose to go:

"All right pardner; no harm done. I'll keep up the hunt till I free my man. We'll down Rocky Bar on salvation if it's in the pins. Good day, sir, ah' if yer ever come our way stop off and we'll treat yer square."

"Good bye."—St. Paul Paper.

"Glad Tidings of Great Joy."

To the Editor of the Religio-Philosophical Journal:

Please allow me to say through your paper that I have frequently been invited to attend the meetings now in progress in the Princess Rink, in Auburn, N. Y., and that I have as often declined the invitation. Numerous and various are my reasons, but I will not now take time and space to give them. I would, however, like to say that my sad experience in the "orthodox" ranks is not well calculated to induce a re-enlistment. Words are inadequate to express the deep agony and anguish of soul, experienced while believing and defending the doctrines of an angry God, endless punishment, personal devil, vicarious atonement, total depravity, future general judgment, and various others, equally foolish, absurd and untrue, yet considered thoroughly "orthodox." Allow me to give a few extracts from sermons preached by those who claim to have been "set apart" to preach the "glad tidings of great joy, which shall be unto all people."

Rev. J. Furness says: "Hell is four thousand miles from the surface of the earth, and that it is boundless; its plain is of red hot iron, its atmosphere a fog of fire, its rivers fathomless streams of seething pitch and sulphur. Take the least spark from hell, throw it into the ocean, and in a moment it will dry up all the waters and set the whole world into a blaze. The music of hell is not that of the spheres, but made up of the shrieks that never subside, and unnatural sounds from the condemned, who roar like lions, hiss like serpents, howl like dogs, and wall like dragons. There is a rush of thunder as of cataracts of water, but you are reminded that there is no water in Satan's fiery kingdom. What sounds like the fall thereof are the torrents of scalding tears, falling without cessation from millions and millions of eyes."

The Rev. Mr. Emmons says: "The happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell; and among these, it may be, are their own children, parents, husbands, wives and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, Amen, hallelujah, praise the Lord."

The Rev. Mr. Ambrose says: "When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ears with the hideous yelling and outcries of the damned in flames, the nostrils shall be smothered, as it were, with brimstone, the tongue, the hand, the foot and every part, shall fry in flames."

The Philadelphia Evangelical Board of Publication, put forth one of President Edward's tracts from which the following paragraphs are samples:

"Natural men are held in the hands of God over the pit of hell. They have deserved the fiery pit, and are already sentenced to it, and God is dreadfully provoked. His anger is a great towards them as to those that are actually suffering the execution of the fierceness of his wrath in hell," etc.

"The God that holds you over the pit of hell, much in the same way, as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked. His wrath towards you burns like fire; he looks upon you as worthy of nothing else than to be cast into the fire."

I can truly say in the language of Rev. Henry Ward Beecher: "The doctrine is too horrible. I cannot believe it, and I won't. I abhor and denounce it as the most hideous nightmare of theology."

The church dogma of endless hell torments has made more skeptics and infidels than all the Paines, Humes, Volneys, Voltaires, and Ingessolls, that ever lived, and I wonder that the number is not greater.

The great and noble Gerritt Smith, speaking of hell said: "Eternal hell! No man does, and no man can believe it. It is untrue only because human nature is incapable of believing it. Moreover, were such a belief possible, it would be fatal. Let the American people wake up with it to-morrow, and none of them would go to their fields, and none to their shops, and none would care for their homes. All interest in the things of earth would be dead. The whole nation would be struck with paralysis and frozen with horror. Even the beginnings of such a belief are too much for the safety of the brain; and every step in that direction is a step towards the mad-house. The orthodox preacher of an eternal hell would himself go crazy, did he believe his own preaching."

I may be told that such doctrines are not preached now. I will only say that they are embodied in all the "Orthodox" or "Evangelical" creeds in Christendom, and I would suggest that the orthodox ministers either change their creeds or their preaching. As for me, I would not have a creed that I could not or would not preach.

This reminds me of a funeral I attended in this city, and among the hearers was one of our popular Orthodox ministers, who, on the following day, accented me and said: "Mr. Harter, I never preach doctrinal sermons on funeral occasions as you did yesterday." I replied: "If I had no better doctrine than you I would not preach it on any occasion. The fact is you dare not preach your doctrine on funeral occasions, while my doctrine, or the doctrine I preach, is adapted to all occasions and to all people, no matter what their condition in life may be." This doctrine briefly is:

- 1st. The Fatherhood and Motherhood of God.
- 2nd. The universal brotherhood of mankind.
- 3rd. The continuation of personal, conscious life, subsequent to the change called death.
- 4th. The communion of those in spirit life with those yet in earth life.
- 5th. The certainty of bad consequences from wrong doing, and the certainty of good consequences from right doing.
- 6th. The final salvation and happiness of all souls in the universe of God.

J. H. HARTER.

Another Knock Down for Mormonism.

Once again the Supreme Court of the United States has decided that the Edmunds law is constitutional. This decision leaves the Mormons absolutely no ground to stand upon, and it may be doubted if any more appeals will be taken under that act. It has now been passed upon in nearly all its phases by the highest court in the land, and has in every case been maintained.

The present appeal was that of ones Clawson, who had been convicted and sentenced to the penitentiary for four years for polygamy. It was held by the accused that the grand jury which indicted him was informal and illegal because certain persons had been excluded therefrom, and the same objection was raised to the petit jury which convicted him. In overruling these points and affirming the decision of the lower court, the Supreme Court asserted that the clause in the Edmunds law making belief in the correctness of polygamy a ground for the peremptory challenge of a juror was a proper provision, and that without it the execution of the law would be impossible.

Clawson, and all the offenders convicted since he was, will now go to the penitentiary. The decision must be regarded as a decided triumph for the law and as setting at rest forever the doubts that have been entertained concerning the possibility of dealing with the evil of polygamy in a peaceful manner.—Chicago Herald.

Wood, when subjected to a heat of from 400 to 800 degrees, is resolved into three distinct products—charcoal, pyrolyganeous acid and gases. The process is thus described. A cord of fairly seasoned wood weighs, say 4,000 pounds. This cord of wood, placed in a charring receptacle and subjected to a proper temperature for, say five days, entirely disappears. In its place we have 1,000 pounds of charcoal, 2,000 pounds of pyrolyganeous acid and 1,000 pounds of uncondensed gases. The aggregate weight of these products is equal exactly to the original weight of the wood. By the agency of heat the constituents of the wood have been disassociated, and the immediate recombination of these constituents result in the charcoal, the acid and the fixed gases.

A noteworthy incident is reported in connection with the prevalence of scarlet fever. In a house in which one child had died of this disease the little one's clothes were put into a sack shed to await further attention, and in the meantime they were trampled about and played with by a pet dog. Soon afterward the dog was taken crazy and had to be killed. A cat also in the same family was affected in a similar way and had to be killed. The animals undoubtedly contracted the disease by coming in contact with the clothing.

Horsford's Acid Phosphate.

Beware of Imitations.

Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine without it.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 2, 1885.

Moot Questions.

In another column our esteemed friend and learned contributor, Dr. Bloede, criticises two points in Mrs. Watson's lecture on the Morality and Responsibility of Mediums, and inferentially the JOURNAL for its assertion that "the doctrines of the lecture are identical with those of the JOURNAL." We are very glad that in a lecture making some three hundred printed lines, the critic finds but two sentences which require questioning, though we would have been still more pleased had he expressed his general assent to the remaining two hundred and ninety lines. The JOURNAL in agreeing with the general drift of the address, did not necessarily commit itself to the exact formulation of words contained in each and every sentence, this goes without saying; but with the lecture as a whole and in a large sense, the JOURNAL is in most hearty accord. We here reproduce and reaffirm some points of the lecture:

The life, character, aspirations and general tendency of mediums determine the nature of the influences by which they shall be surrounded; therefore, I repeat, they are responsible for furnishing conditions which render it possible for malevolent spirits to perpetrate their wickedness in this world. (Applause.) If this is not a rational view of the subject; if our position is not tenable; if pure men and women, in spite of their desire for the good, may, through their susceptibility to spiritual influences, become the playthings of spirits less pure than themselves, then I say unto you mediumship must be considered a curse and the fewer mediums we have the better.

That at times and under a combination of adverse circumstances unforeseen and not guarded against, mediums of good character and well disciplined will may be temporarily the agents of spirits less pure and noble than themselves might be granted without weakening the force of the lecturer's statement.

After touching upon the widespread deception practiced in materialization séances, and of the "transfiguration" fallacy which has been so dextrously employed to ward off just punishment, the lecturer says:

Now I affirm that where every evidence goes to prove that there has been a cold-blooded preparation for these exhibitions, it should, in every instance be set down as fraudulent from beginning to end.

Surely Dr. Bloede will not dispute this! The heartless charlatan who resorts to such practices may be a medium, but if so; then is his offense the greater, and his responsibility increased over that of the non-mediumistic trickster just so much as his knowledge of spiritual things surpasses that of his competitor.

Every physical manifestation should be produced under such conditions as would preclude the possibility of deception; every form-materialization must from necessity, if proper care be taken on the part of the investigator, bear unmistakable evidence of its genuineness. The honesty of spirit or medium should not be taken into account; and all true mediums, instead of objecting to being placed under test conditions, will court them.

We heartily endorse and emphasize every word of this statement. Mrs. Watson cannot do better than to repeat her words before every audience on her impending Eastern trip, especially in the Middle and New England States.

Mediumship should be considered a sacred and precious boon, bringing us into rapport with higher intelligences and demonstrating great and universal truths. Spiritualism is of little account unless it will bear the test of common sense; its alleged facts the closest investigation; and unless it presents at least as high a moral standard as the world has ever seen.

Has any reputable Spiritualist aught to say against this? We think not!

The second point in Mrs. Watson's lecture to which Dr. Bloede takes exception, is as follows:

"Since the spirit finds itself in possession of a new body adapted to its changed environment, it can by no possibility possess itself of an organization, the laws and conditions of which it has outgrown."

Dr. Bloede says of this:

"Why, this doctrine is indeed, 'a new departure' in Spiritualism. It declares that the whole range of physical manifestations: it declares them to be illusion, hallucination and fraud; it destroys the fundamental structure of mediumship, which we have just celebrated on its 25th anniversary! Who produced the tiny raps at Hydesville, which are going to revo-

lutionize humanity? I, and perhaps some other Spiritualists, have thus far been under the impression that the physical as well as the most spiritual manifestations of mediumship, were caused by spirits simply taking possession of a human organization. But now, taught by Mrs. W., that this is an 'impossibility,' we will have to search for some other rational explanation of the various signs of medial action.

Surely the critic totally misapprehends the meaning of the sentence he reviews; otherwise he would not fire so wildly. We cannot understand how a just and careful man, as Dr. B. certainly strives to be, should so completely warp the lecturer's meaning. Again, when he inquires, "Who produced the tiny raps at Hydesville?" does he mean to affirm that the Fox girls made them while "possessed" by a returning spirit? Hardly! yet that is exactly what he does say by the strongest implication. Are the phenomena of independent slate-writing, raps, moving of objects without human contact, independent voices, etc., produced by "spirits simply taking possession of a human organization?" Not not so far as we can judge. These manifestations usually occur while the medium is in full possession of his normal faculties, not entranced, and often while he is engaged in conversation wholly foreign to the subject of Spiritualism. If Dr. Bloede's extract from Mrs. Watson, and his remarks thereon as above quoted, were to be separated from his context and published a month hence, he would find himself the victim of severe ridicule and misapprehension.

Dr. Bloede says:

It is my humble opinion, based on experience of many years, that a medium under full control of a spirit, in trance, loses all its identity, becomes a mere tool of the spirit, and can, therefore, not be made "responsible" in the sense of human justice.

It is our humble opinion that a person completely under the influence of liquor, becomes the mere tool of a maddened brain and cannot control himself, and may commit a crime of which he will have no recollection when he shall have recovered his normal condition. It is also our opinion that in the best interests of society this person must be held responsible "in the sense of human justice." If it be proven that his crime was unpremeditated, then such proof should be taken into account in passing sentence. If it be proven that a person is in the habit of getting under control of an intoxicant and in that condition committing offenses, he should be declared dangerous to the community, and placed in a reformatory, away from temptation and surrounded by wholesome influences. No person has the right to impose upon or imperil the welfare of the community with impunity, either by his weaknesses or his viciousness. The freedom of the community transcends in importance the freedom of the individual, where the two are in conflict.

By parity of reasoning: When a medium under "full control of a spirit" commits an offense against the community, the community has a right, indeed a duty, to protect itself from a repetition of the act; and to take such measures as shall restrain this person from repeating his offense under a recurring condition of "full control." In dealing with a medium who has while under "full spirit control" committed an offense, his non-responsibility at the moment of committing the deed cannot be pleaded except in extenuation, and mitigation of consequences to him personally; it cannot be set up as an argument proving his right to continue in a vocation where his weakness is liable at any time to make him the tool of an irresponsible and dangerous spirit control, the agent of a principal beyond the jurisdiction of this world's courts.

Dr. Bloede cites a case of varied control as follows:

The same medium in the state of complete possession dictated to me, without philosophical and discursive, far transcending the natural power of thought and expression of the medium, while a minute after she would be taken possession of by low, undeveloped, malevolent, or even insane spirits.

Here is matter for serious study; this case supplies a text for much more extended comment than space permits. To be brief, here was a medium who under control dictated whole philosophical essays far transcending her natural power. The cerebral excitation necessary to accomplish this, exhausted the medium to such a degree that when the control ceased she was weak, not possessed of her normal powers, and in a condition to invite, provided it is possible, the approach of such spirits as the Doctor asserts actually did control. That the acts and language of the medium were evidences of the control of "low, undeveloped, malevolent or even insane spirits" will be disputed by some, who will hold that she was suffering from temporary, yet acute nervous and cerebral derangement.

This case affords argument in favor of using only such mediums as are well educated and of strong intellect when philosophical essays and discourses from the Spirit-world are sought; with such a medium, no such after consequences as those mentioned by Dr. Bloede would have ensued.

Though the approach is made from an opposite direction we are glad to meet our good friend Bloede on common ground, which we do when he says near the close of his article:

Mediumship, in my conviction, is a double-edged sword, and if it shall not become a curse instead of a blessing, not thwart instead of promoting the highest aims of humanity, we must learn the art of handling it carefully and conscientiously, and first of all not misuse it for mercenary purposes.

Desiring to have Mrs. Watson represented in the symposium led off by Dr. Bloede in this issue, we mailed her a proof-slip of his contribution, but her response was not received until the paper was ready for publication; consequently it will not appear until next week. Mrs. W. writes that she is so overwhelmed with public duties, home cares and preparations for early departure that she cannot do herself or the subject justice, but sends a few hurriedly written comments.

The Yankee Undertaker's Son.

His name is W. R. Colby. It is with this son of a thrifty undertaker that this account has to do. W. R. came west in early life, presumably by the advice of the late Mr. Greely; he married in Southern Ohio, it is said; finally he drifted to Jackson, Michigan, where he worked at the carpenter's trade—a youthful acquisition quite likely—but this seemingly did not agree with his constitution; so he tried clerking, with indifferent success. He was industrious it would appear, for he found time, it is said, not only to use his carpenter tools and tend store, but to borrow money and get into debt wherever he could, also to "develop" as a medium for the production of mercantile spirit manifestations. After residing in Jackson about a year and working, industriously it is presumed, in acquiring the skill necessary to hoodwink simple-minded people, he bade farewell to his acquaintances, and having nothing else to leave with his friends to keep his memory green, he kindly left his debts. In due time he appeared in Chicago, where he forthwith made himself known at the several Sunday gatherings of Spiritualists. Below is a report of his remarks taken down at the time by a JOURNAL reporter and laid by for future use. The day was April 27th 1884, the place, Mr. Swartz's meeting at 213 West Madison St., the occasion, a reply to strictures of a volunteer speaker. Colby said:

I don't like to hear mediums attacked, to hear them described as "babbling mediums." The gentleman wants something definite—I offer to give him something definite. I am not a public medium, I have other business; but I have been, and may soon be again. I do not know a single person in this room, and I am almost certain no one here knows me. If that gentleman or any other, or any number of persons will bring two slates of the same size, see they are perfectly clean—I don't want to touch them—exhibit them to the audience so they may be sure there is no trick and then tied together. I will guarantee there shall be an intelligible communication written on the inside of the slate, signed with name of some relative or friend. You need not put any pencil between the slates. This I will do here in the light. Will not this be something definite? Though not a professional medium, I will always be ready to speak and give evidence for the cause I love.

He also promised to do the same thing at other meetings, but forgot or disregarded his promises and the large and expectant audiences were sorely displeased at his non-appearance.

We now give our readers a copy of one of his letters, which is so full of unadulterated falsehood as to make it a choice specimen of mendacity. Here is the way this son of an undertaker makes his record:

CHICAGO, April 4, 1884.
 FRIENDS:—I arrived safe yesterday morning; folks met me at the depot. We are located at 1257 W. Madison, Room 12, but shall not remain longer than to-night. I am going this afternoon to secure rooms down town so as to be near the JOURNAL office. I had three séances yesterday; although I was nearly worn out, made six dollars and then had a materializing séance in the evening in the light with Southern, Mr. Bundy and McVickers; three forms came and talked to Bundy. He and McVickers offer me \$15000 a month and board for myself and family to the Tremont house if I will engage, but I can't see it. Bundy will probably give you an account of it in the next JOURNAL. I am to have another sitting this P. M. with them and two others. My terms are changed. I must close now, however, as I want to look up some other rooms before they come and I want to get permanently located, so as to put my card in the next JOURNAL. I have succeeded beyond any expectations, the future looks bright and promising; expenses are heavy but I don't care now. Don't think I shall take Southern's offer at all, but shall go on my own hook. McVickers wanted to know if I could get materializations in the theatre, said if I could, would give me five hundred dollars for three night's engagement. I think I am good for twenty dollars a day and not hurt at all. Mary is thoroughly interested now and is helping me all right. I will come to Jackson and stay looks bright and promising; expenses are heavy but I don't care now. I don't care for any one else. Bundy is not half as dangerous as I thought he would be. My terms for slate-writing now is \$2.00 and \$5.00 for materializations, expect to make \$25.00 to-day. When I paid expenses here and got ready for my first séance I had just 70 cents left; this morning I have got \$150.00. I promised to write to — to-day, but can't get time. — da wrote to — I can't send my address, but will to-morrow or Sunday; don't write until you hear from me, as I shall leave these rooms to-morrow any way. Excuse pencil as I am in a hurry. Love to all. COLBY.

When we inform our readers that at the time the above letter was written, neither Mr. Bundy nor Mr. McVicker knew that such a man as W. R. Colby lived, and that to this day neither of them have ever seen him, or had any overtures from or communication with him, the character of the man will be apparent.

The fellow evidently found, after looking over the field, that while his stock of tricks might do for country places, he must perfect himself if he was to make a living by manufacturing bogus spirit phenomena for city trade. Whereupon he subsided, moved into the outskirts of the city and settled down to master his business to the best of his ability. To be brief, he has within the past three months enlarged his circle of operations, and lately formed some sort of a business arrangement with a widow on West Madison Street, who declined the vocation of boarding house keeper for that of magnetic healer.

We have been carefully investigating the fellow's methods for some time, and feel justified in pronouncing him a wily scoundrel who depends more upon his monumental audacity and tact than upon dexterity in manipulating his tools for physical manifestations. Appearances strongly indicate that he has trained his daughter, a girl of some fifteen years, to act as his confederate when necessary. We can find no trace of genuine medial power in all his repertory of manifestations, though possibly it may exist, in high attenuation. His billet test business is the same old, stale dodge with variations, and his independent slate-writing, though covering various methods, is too transparent to deceive those who have been trained to keep their eyes open and observe closely; indeed, it is too bunglingly done to deceive even those not very well versed in current tricks.

We have some reason to think Colby intends to start on a tramp, with Kansas City as an objective point. Let the people there

and elsewhere give him the reception such a rascal deserves.

Although he is very adroit in so conducting his transactions with customers as to avoid the meshes of the law, we shall now call the attention of the Police Department to his operations, and if he remains here he will have to be very sharp indeed if he keeps out of jail.

Mr. J. D. Hagaman and His Box.

At the convention of Spiritualists at New Orleans, a committee was appointed to test the mediumship of J. D. Hagaman. A piece of white paper, marked so as to be identified, together with a few pieces of pencil, were placed in what is designated as a "box," and which consisted of two slates hinged together. The box was then locked and a piece of paper sealed with wax placed over the key hole. The key was taken in charge by one of the committee, and the box, wrapped in a black shawl, was held by another and delivered to Mr. Hagaman, when he began his experiment. Mr. Hagaman took the box as thus fixed, and seated himself upon the platform. Within a few moments it was opened, and the following communication was found inscribed upon the marked piece of paper:

Tell Mattie Webb that her child Johnnie was not pushed into the water, but they were playing around the edge of the tank and he lost his balance and fell in. Do not think or worry over his condition, but live a pure life on earth that you may join him in spirit life, and progress onward into the higher realms above. By the United Band for W. S. Short.

Dr. Watson asked the audience if there was any one among them who knew any of the names or facts mentioned. Mrs. Mattie Webb then arose and stated that she was the mother of a boy named Johnnie, who had lost his life in this manner, and that she had never found out whether he had fallen or had been pushed into the tank. W. S. Short was the name of her first husband. The audience was astonished at the result of the experiment, the more so because Mrs. Webb and Mr. Hagaman were entire strangers.

The JOURNAL gathers the above from accounts of the Convention in New Orleans papers. The reporters very properly expressed their doubts as to the bona fide character of the phenomenon. We do not hesitate in declaring the experiment worthless as an evidence of spirit return and independent writing. And we say this without expressing any adverse opinion of the medium. In the JOURNAL of March 14th, sixth page, was published a report of the "Test Committee of the New Orleans Association of Spiritualists," detailing the results of what said committee was pleased to say took place under "the strictest test conditions" with Mr. Hagaman. With those at all familiar with the old box trick of conjurers and the various modifications of which it is capable, the report was better calculated to raise a smile at the simplicity and freshness of the "test committee" than to create confidence in their having been any exhibition of spirit manifestation. We fully realized the utter worthlessness of the report at the time, but had wearied of the dreary, thankless task of pointing out to such people the imperfections and defects in their experiments, and hence allowed this to pass without comment in the hope that some or all of the committee would in time find they had been too hasty, and voluntarily correct their report.

The committee started out by requesting a séance under "strictest test conditions" and ended by meeting at the medium's room and holding one séance, every essential condition of which was prescribed by the medium. And then, instead of verifying the results by further séances with such modifications of the conditions as should on reflection suggest themselves, the committee at once made a report.

As this is a matter of importance and should in justice to the medium and all concerned be clearly set before the public, we are obliged to copy from the report as previously published in the JOURNAL, such portions as are essential.

At the appointed hour, the committee being present at the rooms of Mr. Hagaman, also five or six other visitors who took great interest in the séance, the proceedings commenced with two large lamps, brightly burning. Mr. Hagaman offered for inspection a box consisting of two slates measuring about six by eight inches, to the frames of each of which were secured side and end pieces, with hinges on one side and a lock on the other, thus making a box when closed about two inches deep, with a slate top and bottom.

This box having been thoroughly examined by each of the committee and the key taken charge of by one of them, a sheet was taken at random from a half-quire of blank ordinary news paper furnished by one of the committee, and a piece of about five or six inches in measure torn irregularly therefrom. This piece was examined by each of the committee, folded three times and placed in the box together with a small piece of lead and slate pencils. The box was then locked, the keyhole plugged with paper, and covered with a postage stamp, and given by Mr. Hagaman, who with one hand under and the other on top of the box, took a seat, an overcoat being thrown over box and hands. One light was then partially lowered, and the other used at the piano in the same room, while a few verses of a hymn were sung, occupying about two minutes time. The lowered light was then raised, the box taken by the committee, examined, found intact in every respect, and then opened. The paper, still folded, as when put in, was then examined and identified, and the following words found thereon:

"Will try and do what we can. Glad to see you investigating."

This may have been a spirit manifestation, but certainly the spirit was subject to the disadvantage of working under most suspicious conditions. Hundreds of the JOURNAL's readers have seen tricks done with a box under conditions much more difficult than attended this, and in bright gas light.

The result of the third experiment is thus told in the report furnished the JOURNAL:

On opening the box the two papers were found folded as when put in; also some leaves and fragments of flowers, apparently taken from a faded bouquet which stood in a vase on a side table next to the wall, some five feet distant from the medium and outside the line of completed seats. One of the papers were twenty-two lines of small and closely-lined writing, signed "United Band," and with an other signature in strange characters. The other paper had the following words:

"Proof of the fourth dimension in space of passing solids through solids."

The balance of the sheet or page was filled with five lines of something like Chinese characters and an apparent signature.

The committee, according to the report furnished the JOURNAL, then says:

The fact here remains that these manifestations took place under the strictest test conditions before obedient eyes, in a good light, and the committee neither knows nor can it imagine any other power than the one claimed, by which the results described herein could have been or can be produced under the same conditions.

The copy of the Committee's Report furnished the JOURNAL is in the handwriting of Mr. Hagaman, and we have the best of authority for stating that this copy differs from the original in two particulars; and both of these are of importance in studying the case. In the original, the message referring to the "fourth dimension" was a literal transcript from the slip taken from the box and read: "proof the fourth dimension in space," etc. In copying the Report Mr. Hagaman inserted the word of, and his manuscript shows that he first wrote *dimension*, and then with his pen scratched or marked out the *t* and crowded in an *s*. In the paragraph of seven lines above quoted, and beginning, "The fact here remains," Mr. Hagaman in his copy omitted the following which immediately preceded and formed a part of the single sentence making the paragraph:

"Although it is apparent that the power shown in these experiments was ignorant or careless of the grammatical rules according to our authorities."

Now, as a matter of fact, Mr. Hagaman's orthography is defective and his grammar imperfect, as his letters will show. Query: (1) Would a communicating spirit writing independently, not with the medium's hand, and of sufficient intelligence to speak of the "fourth dimension," have spelled *dimension* with a *t*; and (2) if so, why should the medium in copying the report for the JOURNAL have corrected it? Further, of what is it an indication, when a copyist suppresses from his copy of an official report which he is making for publication as an official document, a portion which the committee deemed of importance in qualifying a statement?

Below we give a portion of a letter dated March 31st, and written by one of the members of the aforesaid "test committee":

Errors in reports of spiritual séances are trifling or otherwise, according to the standpoint from which they are viewed, and as since the report of the Test Committee of the N. O. A. S. was made (see JOURNAL, 14th inst.), two of that committee have regretfully come to the conclusion that the words "strictest test conditions" used in the last paragraph but one of said report were not warranted by the facts in the interests of truth I so inform you. It has been demonstrated by experiment since the report was made, that access to the interior of a box, such as used, was practicable under the conditions then existing by other modes than unlocking it, which, according to the description, was the only mode guarded against.

Referring to the message to Mrs. Webb and the conditions under which it was obtained, let us consider the circumstances a moment. The drowning of the child was a fact widely known, even known in Chicago, and the presence of Mrs. Webb in New Orleans was no secret; therefore the astonishment of the audience at the result because Mrs. Webb and the medium were unacquainted, was without adequate cause. But the acquaintance or non-acquaintance of the parties has not the most remote bearing upon the one important question, namely, that of the bona fide character of the alleged spirit message. In view of the fact that at least two of the "test committee" of the New Orleans Association had discovered that Mr. Hagaman's box could be opened without unlocking it, it was the plain duty of the committee to have so stated and to have prepared a box that could not be opened, for use in the public exhibition. This could easily have been done.

A few weeks since we were shown a pair of slates which the owner had taken to W. R. Colby, who is spoken of in another column in this number of the JOURNAL. The owner fastened them together by a screw at each end, he then put a seal of wax over the head of the screws and imbedded a part of his signature in the hot wax; he also sealed together in one place the edges of one side of the two slates, and thus prepared the slates were left with Colby to see if the spirits could write on the inside. When shown to us the seals were intact and the owner reported that Colby "thought there was writing inside." We opened them and sure enough there was writing. The word *Immortality* appeared in a bold hand, and under it two initials; but these initials, one of them an M, were disclaimed as belonging to the family or acquaintances of the owner of the slates, whose name however began with M. Now here was apparently an excellent test, but we showed the gentleman in less than a minute, how it might easily have been done, and we stand ready to duplicate the phenomenon any day. We can do it in the presence of an audience without the trick being discovered, if it is not already known or suspected by some one present. We will do it without the aid of chemicals, and with a pencil. It is simply a variation of the box trick.

The writing obtained in Mr. Hagaman's box and on the screwed and sealed slates may have been done by spirits; but so long as a phenomenon can be clearly accounted for and duplicated under exactly the same or even more difficult conditions by a mortal, it is worthless, worse than useless, as evidence of spirit manifestation and should neither be put on exhibition nor published as proof of the truth of Spiritualism.

Mrs. J. Anson Shepard lectured at Milwaukee, Sunday, April 19th, her subject being "Mother Eve and her Daughters." J. S. says: "Her controls handled the subject in a masterly style." Mrs. Spencer has leased the hall there for another year.

Mrs. E. L. Watson, of San Francisco, Cal., will lecture at Martine's Hall, Ada St., near Madison, Sunday May 10th.

GENERAL ITEMS.

G. B. Stebbins will speak at North Collins, N. Y., Sunday, May 10th, and at Friendship, N. Y., Sunday, May 17th.

Dr. D. P. Kayner was elected President of the People's Society of Spiritualists last Sunday, at Martine's Hall, Ada St.

Mr. John Shobe of Brooklyn, formerly of Chicago, has executed a new Lithograph—"Glad Tidings of Immortality."

Mrs. S. F. DeWolf, unconscious trance speaker, will lecture before the People's Society of Spiritualists next Sunday in Martine's Hall, Ada Street, at 3 o'clock.

Walter Howell has been lecturing at Grand Rapids, Mich., during the past month. L. H. Austin writes: "His subjects have been treated in a masterly manner."

Under date of the 24th ult. a Boston correspondent writes: "Foster Edwards was released from jail this morning on paying \$1,000 to his employers as a compromise."

The Salvation Army seems to be causing considerable havoc among the minds of Chicago's citizens. It is said that Frank L. Perry has become insane through attending the meetings on Chicago avenue.

Hon. T. L. Darlow, just up from Mexico, called at the JOURNAL office on Tuesday morning. He reports Dr. Joseph Beals in good health, and the outlook of the mines most excellent. Mr. Darlow goes East to purchase additional machinery necessary to handle the rapidly increasing output.

Mr. Capel, the distinguished Catholic divine, attended a session of the Spiritualist Convention at New Orleans. In a communication to the *Picayune* he said that for twenty years he had carefully watched and studied spiritualistic teachings, and had assisted at many private seances. He says: "Catholicism forbids the evoking of spirits, be they good or evil; it prohibits striving to find out things future or past through this Spirit-world. That such evocation has been practiced at all times is clear from instances recorded in the Scripture; and the worship of devils is explicitly referred to by St. Paul."

Magnetic Shield is the name of a monthly paper as large as the JOURNAL, and published wholly in the interest of the goods manufactured by the Chicago Magnetic Shield Co. The advertisement of this company is already familiar to our readers, and those desiring full information should send for a copy of the *Magnetic Shield*. Dr. Thatcher, the talented manager, is enthusiastic over the success of his magnetic contrivances as indicated by his huge stock of testimonials daily increasing.

The Board of Management of the World's Exposition at New Orleans has organized a Department of Information and Accommodation (entrances 164 Gravier and 16 Union Streets) for the express purpose of aiding all visitors to the Exposition, not only in securing suitable accommodations at moderate rates, but in protecting them in every possible way from excessive charges, and this service it renders without cost. The rates for board and lodging, or furnished rooms, will vary according to location and style of entertainment.

The Directors of Lake Pleasant Camp Meeting will meet at the camp on the 6th to complete arrangements for the coming season. Mr. Henry, the clerk of the board, who is in charge of the grounds and correspondence, writes us that "every thing indicates a successful season and a large attendance. Building and repairing has already commenced; and inquiries for cottages and lots are coming in rapidly." Mr. H. continues: "Every thing will be done to render the sanitary condition of the camp perfect, and in all particulars the place will be in fine order."

Owing to the inability of the friends at Elkhart, Indiana, to secure the island where they expected to hold their meeting, they are obliged to defer it. This will prevent Mrs. Watson speaking there and at Sturgis, and leaves her with the Sundays of June 14th and 21st at her disposal. The JOURNAL ventures to say that societies desiring her services, on those days, may possibly be successful by making early application. Mrs. Watson may be addressed in care of the JOURNAL office, which she will reach on or before the 10th prox.

At the New Orleans Convention of Spiritualists Dr. Watson and Mr. Kates both spoke feelingly, and declared that the time for the tearing down spirit was passing away; that this iconoclasm and illiberalism was violating the principles of Spiritualism; that the duty of Spiritualists was to work with church people, and invite them to investigate and examine the religion of Spiritualism. Dr. Watson declared that Spiritualists ought to support their missionaries and preachers, but did not; he said, in all Texas there is not now a single preacher or missionary, and yet the Spirit-world regard Texas as the finest field for converts in all the United States.

It is announced by the *Tribune* that the wickedest man in Montreal is dead. His fortune came to him through renting houses for immoral purposes, and so brazen was he about it that he collected his rents personally, fearing no contact with a vice inferior to his own. His name was Francois Xavier Beaudry, and he left over \$2,000,000. Some time before his death, with characteristic foresight, he saw that the time had come "to hedge." He heeded to carry an insurance on his soul, and so he gave to the Catholic Church \$350,000 for an orphanage. He died swiftly, in odor of sanctity, and his funeral was such a one as good men hope for, with all that ritual could do for it. Now, what does such a case as this mean? Simple-minded laymen cannot understand these things.

From the April number of the *Record and Appeal* (which by the way will be sent to subscribers for fifty cents a year) we learn that Mrs. G. B. Marsh was chosen President of the Industrial School for Girls in Mrs. Beveridge's place, who goes to Europe to be gone some time. The Secretary in her report says:

The heads of the different departments are taxed to their utmost to perform the work of the school with the material and assistance they now have. Mrs. G. B. Marsh, Mrs. George H. Harlow and others waited on the committee of public charities and education of the Cook County board, and it was decided to send all the Protestant girls in the Cook County Infirmary over five years of age to the Illinois Industrial School. Interest and confidence in the institution are steadily increasing.

The managers appeal to the friends of the institution for aid. The railroads will carry all articles free of charge, to be addressed to the Illinois Industrial School for Girls, South Evanston, Ill.

"Chicago Town." This is the name of a gorgeously arrayed book, showing the resources of the lithographic art in handling colors, as well as displaying artistic genius of the designer, and incidentally, but most persuasively, impressing the mind of the reader with the magnitude and superior advantages of the Michigan Central Railroad. Poor old Solomon would die with envy should he chance in his wanderings to run across a copy, and the lily of the field will droop its head when it sees this advertising brochure. The book is equal to many illustrated volumes which sell in the stores for a dollar a copy, and yet it is only an advertisement, and for gratuitous, but of course discreet, distribution. It contains a chapter on the manifold attractions of the "Niagara Falls Route," to which name the M. C. R. R. is justly entitled, and is interspersed with humorous pictures calculated to put the prospective traveler in such a hilarious mood that he will forthwith hasten to the nearest ticket-office and secure transportation over the line which retains such a wide-awake passenger agent. We have been looking around for a railroad to buy with the surplus money which the JOURNAL brings in—every independent, truth-speaking reform paper makes millions—and this book settles the matter. We shall forthwith absorb the M. C. R. R., provided the owners can deliver to us the present managers of the passenger traffic.

Yes! If Human Testimony is Good.

To the Editor of the Religio-Philosophical Journal:

I, J. H. Mott of Kansas City, formerly of Memphis, Mo., a medium for materialization. A reply through the columns of the JOURNAL will greatly oblige many no doubt, and especially a

NEW YORK READER.

If a vast array of testimony from witnesses who in all other matters would be fully credited can be accepted, then Mott is a medium in whose presence spirits can by one means or another project their images so that they may be seen with the natural eye. Even though a large share of the testimony offered be rejected as unreliable, there still remains sufficient to prove that Mott is possessed of most extraordinary powers. As to the exact nature of the manifestations in his presence we are not prepared to express an opinion. We have for several years past used reasonable endeavor to obtain Mott's consent to our investigation of the demonstrations at his seances, but without success thus far.

Warren Sumner Barlow's new work, "Immortality Inherent in Nature," comes to hand, containing an excellent portrait of the author, and forty pages illustrative of the following subjects: "God is All in All," "The Source of Thought is Eternal," "All Effects are Eternal," "Foreordination in Harmony with Free Agency," "Design Versus Chance," "Hope of the Soul." It is nicely bound and printed. Price 60 cents. For sale at this office.

New Doctor's Laws.

To the Editor of the Religio-Philosophical Journal:

I see by the JOURNAL that a new doctor's law is proposed for Michigan. One has also been proposed this past winter for New York and Wisconsin, and, perhaps, for Illinois and other States. The natural inquiry is, By whom are these laws proposed? By the people? No! not in a single instance; on the contrary the people have sent in remonstrances, signed by thousands in the State of New York and Massachusetts, and doubtless elsewhere against their passage. Who, then, gets up these bills for the enactment of laws? The members of the Legislatures? No—unless by some member who is an M. D. These bills are sent in by the doctor committees appointed by the State and County Medical Societies. These medical societies call these doctor committees their Legislative Committees. They appropriate money to defray the expenses of their Legislative Committees at the several seats of legislation. Do these committees frame these doctor bills for the protection of the dear people—the public? Oh! yes, ostensibly—at least they say so to the Legislature and to the newspapers. But, what are the facts? They frame them in their own interest; frame them to keep out competition, with an eye to business, just as other monopolists do.

They can't submit quietly to see healing done by mesmerists, homeopaths, eclectics, clairvoyants, and by faith, prayer and mind healers; therefore they except the strongest of these, viz., the eclectics and homeopaths, from the operations of these laws till they get rid of the others and frame their bills to exclude or fine them. So far they have met only with defeat in New York and Massachusetts, because some public spirited persons have met them before the legislature and exhibited the trick of these medical societies. How is that done? Why, we show what these medical society committees' men say to each other on the subject. Here is an instance which demonstrates the pure selfishness of these medical monopolists in the State of New York.

In 1882-3, Dr. F. R. Sturgis was chairman of the N. Y. State Medical Society's Legislative Committee. He was not put on that committee for 1883-4, Doctor H. G. Piffard was

put in his place; therefore, as it appears by the N. Y. Medical Journal of May 17th, 1884, Sturgis wrote to the secretary of that medical society concerning the duty of such a legislative committee, and criticized Piffard's action, because it had not succeeded in killing a bill to charter a college for the education of midwives.

Sturgis in that letter "lets the cat out of the bag." He tells just for what purpose the Legislative Committee was organized and appointed by the State Medical Society. You won't find one word about the "dear people's protection." He says:

"The watching of the course of State legislation on medical matter, was at the time of the adoption of the by-law (creating a Legislative Committee) considered one of the most important duties of this committee. The watching includes, I take it, the putting forth of all proper efforts to prevent the passage of laws detrimental to the interests of the medical fraternity, and also, as seems to me, the helping on of all medical legislation that is plainly for the welfare of the profession. The main object had in view (in forming the Legislative Committee) was the defeating of all bad medical legislation, as I remember the matter."

Now, that is what Dr. Sturgis says was the object of the State Medical Society in having an agent before the Legislature all the time. He should know, for he was present when the by-law creating the Legislative Committee was passed.

Dr. Piffard, of course, did not like Sturgis's letter, and in reply he wrote the *Medical Journal*, that Sturgis's letter was, "to say the least, in rather bad taste and, perhaps, unwise." From the doctor stand-point, it was not wise, because it showed plainly that the object these medical societies have in pressing bills on the Legislatures, is not by any means for protection of the people (they can protect themselves) but for securing fees and monopoly to the medical fraternity.

Odell, April, 1885. BRONSON MURRAY.

The Southern Convention of Spiritualists at New Orleans.

To the Editor of the Religio-Philosophical Journal:

The convention, or more properly reunion here, virtually ended with Dr. Watson's departure last evening, though the late-invited Mrs. Sue B. Fales has arrived since, and is to speak this evening. I enclose slips of the very fair and full reports of the *Picayune*, which alone published the proceedings. Only this morning has the *Times Democrat* had any notice whatever of the convention, though advertised in its columns. Perhaps the best apology for the silent course of such a liberal journal, is found in the morning's report of the low estimate it places upon the meeting succeeding the convention, which virtually ended last evening. It spoke of it as "a seance of third-class Spiritualists at Odd Fellows Hall," and as "amongst its quite large audience a number of cranks," and alluded rudely to others who were so unfortunate as to fall below the standard of age, form and feature, that pleases the fastidious taste of the youthful, if not green, reporter.

While we are free to admit the convention has been a failure in the exclusive expectations of its originators elsewhere, and as to results, mainly a mere social gathering of Spiritualist visitors to the Exposition, with the attendance of but a few hundred of the tens of thousands of Spiritualists, Spiritists and "Proselytes of the Gate" in and out of the churches, of this liberal, or indifferent minded city,—it is due to the originators and to the few active co-operators here, to say they have done well, in view of the limited material and of that discordance which waits upon such efforts here.

Owing to the fact that the spiritual society here of late years has been very small, poor and peculiar in its membership, and that any such must labor under great disadvantages from the very mixed character of the population, and the absence of those arbitrary rules and pecuniary exactions that help to bind together and interest many admirable societies and creedal churches,—the Spiritualist, reveling in his freedom almost to disorder, realizes little in co-operation, and is slow to understand that, whilst objectively uniting to promote a knowledge of his philosophy or religion, and for social good and enjoyment, he may be free as air subjectively.

Evidently the conventionists themselves have been disappointed in the few and generally unknown speakers in attendance, the principal one being Dr. Samuel Watson of Memphis, who, notwithstanding his age, is always able, judicious and entertaining. Mr. G. W. Kates, the secretary and manager, did the best possible, generally, under the disadvantages of his non-acquaintance with place and persons. The poverty of speakers to choose from, was shown by the necessity of his putting forward last evening, Mrs. V. D. to weary a large and intelligent audience an hour with another of her well-worded, rapid, uninteresting discourses.

I feel that I am doing no wrong to even a worthy lady, in saying that her best role is that of a private medium, in which I hear she excels, rather than in wearing and disappointing such an audience. Besides Dr. Watson, Mr. Kates, Mrs. Van Dusen and Mrs. Talbot of Texas, there were on the stand several other estimable ladies: Mrs. Craig, Mrs. Gardner and Mrs. Lord,—the latter an enthusiastic and able temperance advocate, one of its pioneer speakers. The usual medley of amateurs occasionally spoke. The attendance ranged from 300 to 800.

One of the features to attract hearers was that of slate writing by Mrs. Gardner and Mr. Hagaman, and while I regard all public displays of phenomena as naturally provocative of skepticism from the Davenport brothers to the latest exposure of public materializations, and, as having done so much to discredit the genuine phenomena that admit of satisfactory verification only under the most exclusive and crucial conditions,—I must say that the slate-writing public test given to the worthy Webbs of Texas, through Mr. Hagaman on Saturday evening, seemed an exceptionally convincing one.

One of the incidents, showing that even the "Mother of Churches" is interested in observing the workings of Spiritualism, was that of Monseigneur Capel attending one of the sessions, he said the first public one, though he had attended several private seances. It was unfortunate that he should have attended inopportunely, when the speakers were not all that could have been desired for a more favorable showing.

New Orleans, April 21st.

J. McD.

We learn that Dr. E. D. Babbitt is now located at 35 Stuyvesant st., near Cooper Institute, New York, and that he has been producing sun-healing instruments with great and powerful reflectors, which, as he affirms, sometimes produce instantaneous and almost magical effects in their rejuvenating and healing influence. He now proposes to sell his patent for different States.

The Le Grand Swimming School, cor. North Clark and Maple Streets, which will open to the public on May 15th, besides being the largest natatorium in the West, will also be one of the finest in the country.

Business Notices.

HUGHES TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Passed to Spirit-Life.

At St. Clair, Michigan, Saturday night, April 18th, 1885.

William H. Brown, aged 75 years. He left his native town of Bath, N. H., and settled in St. Clair in 1836. Both in the East and in the West he was known as an excellent school teacher who never used the rod and never had trouble, gathering all by wise firmness and cordial affection.

He was a merchant for many years, held county offices, was Postmaster ten years, and was honest, sagacious, just and kind in his business and in all friendly relations. In his home life, fortunate, happy, faithful and tender. As a pioneer spiritualist he was well and widely known. Up to the last hour of his painful illness of some weeks his mind was clear, his spirit peaceful; the approaching change he spoke of with quiet hopefulness and trust but without dread and it came gently, with his brothers and sons, and members of their families around him.

On Tuesday afternoon, April 22nd, the funeral was largely attended, many of the pioneer citizens being present and the spacious house and yard filled with people. The discourse by G. B. Stebbins of Detroit, was heard with marked interest and deep feeling.

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are waterproof, elastic, absorbent, odorless, strong, yet soft as kid, do not wrinkle, chafe or rip, are made of genuine shields, are easily slipped to the garment, the only SEAMLESS shield made, and can be washed. This is a recent American invention, and the sales are already double that of any other Dress Protector made in Europe or U. S. These goods are protected by patents and trade-marks everywhere. All infringements will be prosecuted. The Canfield Rubber Co., Bridgeport, Conn. Pious by mail to all parts of the world, 50 cents.

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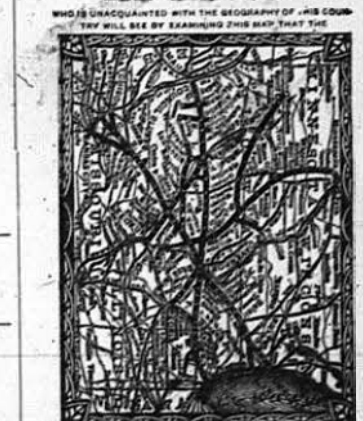
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A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF HIS COUNTRY TRY WILL SEE BY EXAMINING THIS MAP.



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SEEDS "EVERYTHING FOR THE GARDEN." OUR ILLUSTRATED CATALOGUE FOR 1885, OF full of valuable natural directions, containing three colored plates, and embracing everything new and rare in Seeds and Plants, will be mailed on receipt of stamps to cover postage (5 cents). To customers of last season sent free without application. PETER HENDERSON & CO., 33 & 37 CORTLANDT STREET, NEW YORK.

A celebrated writer of English literature was paid an enormous price for preparing this article: Children or Grown Persons—wishing to improve themselves in composition or letter writing should carefully read the entire page and note the ingenuity by which so much information has been given in so small a space.

TRY FRANK SIDDALLS SOAP

An Eminent Divine says:—"The Advancement of the World, the Spread of Civilization, Christianity depends on interchange of thought among people, and their willingness to learn, and that the Man or Woman who opposes the introduction of new improvements, the trial of new ways and the use of new things, Should be condemned as not being good and useful members of Society"

Husbands ask your Wives,
Wives coax your Husbands,
Sisters persuade your Brothers,
Brothers tell your Sisters,
to try the Frank Siddalls Soap.

AND NOW IF NOT SET IN YOUR OLD WAYS
be sure to try The Frank Siddalls Soap for Toilet—Bath—
Shaving—try it for Washing Dishes—for House-cleaning—for
Scrubbing—and be sure to try

The Frank Siddalls Way of Washing Clothes.

Every subscriber to this paper is specially interested in reading the whole of this page, each line is important to every Man Woman and Child or it would not be published but would be omitted, and so reduce the cost of the Advertisement

and Remember there is nothing Stated Here But The Simple Truth

Your neighbors will be very much pleased if you invite some of them in and let them see The Frank Siddalls Way of Washing Clothes—
Be sure to let them see the Clothes put in to soak.
It will be quite a curiosity for them to see a wash done without scalding or boiling a single piece no matter how dirty or soiled, and without even using a wash kettle to heat the water in.
Make the blue water VERY soapy.

WILL CURE INGROWING TOE-NAILS
by merely
between the nail and tender flesh
AS TO SEEM ALMOST MIRACULOUS
even relief as soon as applied.

How a Lady can get the Soap to Try
At Places where it is Not Sold at the Stores:
Send the retail price 10 cents in money or postage stamps.
Say she saw the advertisement in the Religio Journal.
Only send for one cake and make these 3 promises:
Promise No. 1—That the Soap shall be used the first wash-day after receiving it, and that every bit of the family wash shall be done with it.
Promise No. 2—That the person sending will personally see that the printed directions for using the Soap shall be exactly followed.
By return mail a regular 10-cent cake of Soap will be sent, postage prepaid.
It will be packed in a neat iron box to make it carry safely, and 15 cents in Postage Stamps will be put on—
All this is done for 10 cents because it is believed to be a cheaper way to introduce it than to send salesmen to sell it to the stores.
If your letter gets no attention, it will be because you have NOT made the promises, or because you have sent for more than one cake.
Make the promises very plain, or the Soap will NOT be sent.
A Cake will be sent Free of Charge to the Wife of a Grocer, the Wife of a Minister or the Wife of a Physician.
If the above TWO promises are made, but will NOT be sent if the promises are NOT made.

How to tell a Person of Refinement
A Person of Refinement will be glad to adopt a New, Easy, Clean Way of Washing Clothes, in place of the old, hard sloppy way.
How to tell a Person of Intelligence
A Person of Intelligence will have no difficulty in understanding and following the very easy and sensible directions.
How to tell a Person of Honor
A Person of Honor will scorn to do so mean a thing as to buy the Soap and not follow the directions so strongly urged.
How to tell Sensible Persons
Sensible Persons will not get mad when new and improved ways are brought to their notice, but will feel thankful that their attention has been directed to better methods.
And now don't get the old wash-boller mended, but next wash-day give one honest trial to The Frank Siddalls Way of Washing Clothes.
Only One Cake must be sent for, but after trying it, dealers will buy it from their wholesale houses to accommodate you, or you can order direct from the Factory.
You must NOT send for more than one cake! If a friend wants to try it, she must send in a separate letter.

SPECIAL PREMIUM TO THE WIVES OF GROCERS
The most magnificent Premium can be had by the Wife of every Grocer in the United States.
The Premium is a very handsome Velvet Plush Case, containing 6 beautiful Heavy Plated Silver Knives and 6 Forks, manufactured specially for this purpose, and guaranteed to be the finest quality made.
The Premium is given to the Wife of a Grocer who has used the Frank Siddalls Soap for 30 days.
It will be sent after she has made a Thorough Trial of the Soap, and enough Soap to make the trial will be sent Free of Charge.
The Wife of a Grocer who desires to get this valuable Premium MUST FIRST try the Soap for 30 days, and then send in a card of recommendation, signed by her husband, and stating that she has used the Soap for 30 days, and that she is a Grocer, or the wife of a Grocer.
If not, a cake will be sent by mail, FREE OF CHARGE, if the 2 promises are made.
The Premium is NOT sent until AFTER a thorough trial of The Frank Siddalls Soap has been made, and no letters from any one asking for information about the Premium will be answered until AFTER the Soap has been used.
Although it seems strange to you for Toilet, Shaving, &c. the same kind of Soap that is recommended for kitchen use, still sensible people know that the world moves, and will be glad to try The Frank Siddalls Soap.

DONT BE A CLAM
Clams are not a proper model for human beings to copy after for they open their shells to take in their accustomed food, but they shut up very tight when anything new comes along
FOR THEY ARE CLAMS
and don't propose to allow things to penetrate their shells that were unknown to their grandfather clams and to their grandmother clams
A Clam is not a good thing for a Housekeeper to copy after:—
A Clam is not a good thing for a Farmer to copy after:—is not a good thing for a Grocer to copy after:—
A WIDE-AWAKE HOUSEKEEPER will try new ways that are endorsed by leading newspapers
A WIDE-AWAKE FARMER will try a Butter Worker and a Hay Fork
A WIDE-AWAKE GROCER will buy the kind of goods his customers call for
A WIDE-AWAKE MAN always wants to try the Soap he sees highly recommended for Toilet, Bath and Shaving.
Of course a woman is NOT expected to try every new thing that is offered her; but when the most reliable papers in the United States emphatically endorse in the strongest manner every claim made for The Frank Siddalls Soap, there is certainly no excuse for not giving it one square, honest trial strictly as directed. Intelligent women are adopting The Frank Siddalls Way of Washing Clothes, and those who have done so are already beginning to look down with pity on persons who are set in their old ways:—SO DONT BE A CLAM

FOR THE TOILET IT IS SIMPLY PERFECTION
All Perfumes are injurious to the Skin; The Frank Siddalls Soap is not perfumed, but has an agreeable odor from its ingredients that is always pleasant, even to an invalid; it never leaves any odor on the skin; the face never has any of the unpleasant gloss that other soaps produce; it should always be used for washing the hands and face of those troubled with chapped skin; a child will not dread having its face washed when this Soap is used as it does not cause the eyes to smart with the dreaded intense stinging that even Imported Castile soap often causes; it always leaves the Skin soft and smooth; wash your baby with it.
No tooth-powder or tooth-wash will compare with it.
A little on the tooth-brush makes the mouth, teeth and gums perfectly clean.
It leaves a pleasant, aromatic taste, a sweet breath, and a clean tooth-brush.
It is especially adapted for toilet use with the hard water of the West and in Lake-water.
Persons who despise a musty Sponge or Wash-rag will appreciate The Frank Siddalls Soap. Whenever either a Sponge or Wash-rag has a disagreeable smell it is due entirely to the so-called fine toilet soap that is such a favorite with you. It is the place of Soap to keep a sponge or Wash-rag sweet and clean, and The Frank Siddalls Soap will do it without any occasion to expose it to the air or sun.
Try it for washing your Eye-Glasses and Spectacles—
When used for washing the head it is better than Shampooing; plenty of the rich white lather should be left in the hair (not washed out); it entirely does away with the use of Hair Tonic, Bay Rum, Balmoline, Pomade, or any hair dressing. Used this way it removes dandruff, the hair will not collect dust, and there will not be any itching of the scalp; Coat Collars, Hat Linings and Neck-wear will keep clean much longer.
The Frank Siddalls Soap is superior to Benzine or Ammonia for cleaning Coat Collars, and for removing Grease Spots, etc., and is guaranteed not to injure the garment.

FOR LADIES TO READ
ONLY THINK! ONE SOAP FOR ALL USES!
To the Housekeeper and her Help, to the Boarding-house Mistress and her Lady Boarders, to the Farmer's Wife and her Daughters, for the Toilet and Bath of every Lady of Refinement, The Frank Siddalls Soap offers great advantages.
Among the Housekeepers of New England (where thrifty housekeeping is proverbial) it has gained immense favor, and there is no better evidence of the merits of an article than to be able to say that it meets approval in the Homes of New England.
FOR LAUNDRY AND KITCHEN USE
JUST THINK! No Scalding or Boiling! No Smell on Wash-day!
Clothes Clean and Beautifully White, and as Sweet as if never worn!
No Rough, Red Hands! Clothes remain White even if put away for years!
The Soap Positively Guaranteed not to Injure even the Finest Laces!
Where water or fuel is scarce, remember that with The Frank Siddalls Soap much less fuel, is necessary and a few buckets of water is enough for a large wash.
JUST THINK! Flannels and Blankets as Soft as when New!
The most delicate Colored Laces and Prints actually Brightened!
A girl of 12 or 13 can easily do a large wash without even being tired!
Use The Frank Siddalls Soap for washing Dishes—it is the only Soap that leaves the dish-rag Sweet and White, and the only Soap that can be depended upon to remove the Smell of Fish, Onions, etc., from Forks and Dishes. When you have a dirty dish-rag, don't blame your servants; it is not their fault; for you have given them soap made of rancid grease, and the result is a foul dish-rag; use The Frank Siddalls Soap, made of Pure Beef Tallow, and you will have a clean sweet smelling cloth. So here is the Housekeeper's choice: Common Soap and a foul dish-rag—or The Frank Siddalls Soap and a dish-rag to be proud of

FOR HOUSE-CLEANING
This is where The Frank Siddalls Soap appeals to the real ladylike Housekeeper. Use it for Scrubbing and Cleaning. Use it for washing Paints, Windows and Mirrors, Wine-glasses, Goblets, and all Glass Vessels; ordinary Soap, as is well known, is not fit for washing glass, while The Frank Siddalls Soap is a most elegant thing for this purpose and does away with the Use of Ammonia.
Use it for washing Marble Door Steps, Bureau Tops, Marble Statuary, Mantelpieces, etc. It is the nicest thing for Marble that can be imagined.
For washing Bed Clothes, and Bedding, even of Patients with Contagious and Infectious Diseases, and for washing 1 female used in the Sick-room, it can be relied on to cleanse and purify without scalding or boiling a single article.
FOR WASHING BABIES AND BABY CLOTHES
Babies will not suffer with Prickly Heat, or be troubled with sores of any kind, when nothing but The Frank Siddalls Soap is used, its ingredients being so Pure and Mild.
Don't use Soda for washing Nursing Bottles or Gum Tubes don't even scald them—wash them only with this Soap, and they will never get soiled, but will always be sweet and clean.
FOR THE SCHOOL TEACHER
It is the best thing for washing blackboards and school slates, leaving them free from grease; the Soap does not even have to be rinsed off. Blackboards that are considered worthless can be restored by washing with The Frank Siddalls Soap.

ODD USES—QUAINT USES—SPECIAL USES
Eminent Physicians claim that Skin Diseases, such as Ringworm, Salt Rheum, Tetter, Pimples on the face, etc., are caused by soap made from rancid grease—
Use The Frank Siddalls Soap and avoid all such troubles.
Artificial Teeth and Artificial Eyes will retain their original brilliancy unimpaired when kept washed with The Frank Siddalls Soap.
It washes Telescope Lenses and Photographers' Plates without any possibility of scratching them, while it is being used for the most gratifying results in Schools of Design for washing expensive brushes used by the students.
For washing Pearls, Coral, Diamonds, Jewelry, Gold and Silver Plate, and for cleaning Watch Crystals, it is considered by Jewellers superior to any powder or other preparation.
Wash your Dog with The Frank Siddalls Soap; leave plenty of the lather in his hair, and you will be surprised at the improvement; a dog washed with this Soap will not have fleas.
Use it for taking grease spots out of fine carpets and for cleaning rag carpets; also for cleaning garments of every description. It is better than benzine or kerosene for cleaning clothing, and is guaranteed not to injure the fabric.
Use it for seeping off Oil Cloth, Linoleum, etc.—IT KEEPS THE COLORS BRIGHT—and as it does away with scrubbing them, they will of course last much longer.
The hands of those at farm-work, when The Frank Siddalls Soap is used, will not chap from husking corn, driving teams, and other out-door employment, but of course home-made soap, toilet soap, or any other kind, MUST NOT BE USED, (not even Castile Soap)
It is invaluable to Farmers for washing wool before carding it or before selling it.
Milk Pans, Churns, and all Milk Utensils, when washed with The Frank Siddalls Soap, will be as clean and sweet as new, and do NOT require scalding or putting in the sun.
It also THOROUGHLY removes the smell from the hands after milking.

FOR MEN TO READ
ONLY THINK! ONE SOAP FOR ALL USES!
The Merchant and his Clerk, the Photographer, the Optician, the Artist, the Jeweller, the Printer, the Barber at the Turkish Bath, the Barber, the Hotel, the Stable, the Army and the Navy, will all reap great benefit from The Frank Siddalls Soap.
FOR SHAVING
Its heavy, lasting lather is so different from that of any Shaving Soap that its superiority is almost incredible; the face never burns or smart, no matter how dull the razor, how tender the skin, or how closely shaved, and the Sponge and Soap Cup will always be sweet-smelling.
IMPORTANT FOR SHIPBOARD AND ARMY USE
It washes freely in hard water, and be sure to remember, where water is scarce, that The Frank Siddalls Way of Washing only takes a few buckets of water for a large wash.
FOR HORSES, HARNESS, CARRIAGES, etc.
It is vastly superior to Castile Soap for washing a horse's mane and tail, while for washing Sores, Galls, Scratches, etc., it is indispensable. No Stable is complete without it. For Harness it is better than Harness Soap, thoroughly cleansing the leather and rendering it soft and pliable, while for washing Cages and Car Windows, cleaning the running-gear and bodies of fine carriages, it is without a rival; by its use Paint and Varnish will last much longer, and the Windows and Lamps will be as clear as crystal.
The Frank Siddalls Soap is elegant for washing Printing Ink from the hands, and from Printers' Rollers, Type and Electrotypes, being much better than Benzine, and safer, as shocking accidents by fire often occur from Benzine; and Barbers whose children use Amateur Printing Presses should remember this. Type and Rollers washed with The Frank Siddalls Soap are in splendid condition for immediate use, and will take the ink readily.

SPECIAL FOR PHYSICIANS
To the Physician, the Druggist, the Nurse and the Patient its importance is becoming more and more widely known and appreciated, and it is rapidly superseding Imported Castile and similar soaps for use in the Sick-room, the Nursery and the Hospital.
A CERTAIN CURE IN CASE OF INGROWING TOE-NAILS—A CERTAIN CURE
In place of cotton-wool a little of The Frank Siddalls Soap should be kept pressed between the nail and tender flesh—one trial will prove its superiority over cotton-wool.
AS AN ANTISEPTIC AND DISINFECTANT
For washing Old Running Sores, Bed Sores, Cuts, Wounds and Burns; for washing Chafed Places on Infants and Adults; for use by persons suffering with Tetter, Ringworm, Salt Rheum, Itching Piles, Eruptions on the Face, and for children afflicted with Scaly Incrustations, it is without any of the injurious effects so often experienced when other soap is used; while for washing the Invalid it is a most valuable aid to the Physician, by the thoroughness with which it removes the exhalations from the skin that would otherwise tend to counteract the action of his medicines by closing up the pores, and which cannot be accomplished by any other soap.
Letters from well-known Physicians, describing their experience in their practice with The Frank Siddalls Soap, leave no doubt of the truth of these assertions.
Use it for washing Sores on the Feet, caused by walking or wearing tight shoes. Always leave plenty of the lather on—don't rinse the lather off.
For washing Graduate Measures and Mortars it is better than anything else.



It is guaranteed that The Frank Siddalls Soap is now sold by Wholesale Grocers in every city in the United States. If the store you deal with does not keep it try elsewhere.

And Now for the Clean, Neat, Easy, Genteel, Ladylike FRANK SIDDALLS WAY OF WASHING CLOTHES
There is nothing intricate about these directions—any child 10 or 12 years of age—who has common sense—will have no trouble in following them:
FIRST—Dip one of the garments in a tub of lukewarm water; draw it out on a wash-board, and rub the Soap LIGHTLY over it so as not to waste it, being particular not to miss soaping any of the soiled places.
Then ROLL IT IN A TIGHT ROLL, just as a piece is rolled when it is sprinkled for ironing. By it in the bottom of the tub under the water, and go on the same way until all the pieces have the Soap rubbed on them and are rolled up.
Then go away for 20 minutes to one hour—by the clock—and let The Frank Siddalls Soap do its work.
NEXT—After soaking the FULL time, commence rubbing the clothes LIGHTLY on a wash-board AND THE DIRT WILL DROP OUT; turn the garments inside out to get at the seams, but don't use any more Soap; DONT SCALD OR BOIL A SINGLE PIECE, OR THEY WILL TURN YELLOW; and DONT wash through two soaps. If the wash-water gets too dirty, dip some out and add a little clean water; if it gets too cold for the hands, add some hot water out of the tea-kettle.
If a Streak is hard to wash, rub some more Soap on it and throw the piece back into the suds for a few minutes.
NEXT COMES THE RINSING—which is to be done in lukewarm water, and IS FOR THE PURPOSE OF GETTING THE DIRT SUDS OUT, and is to be done as follows: Wash each piece LIGHTLY on a wash-board through the clean water (without using any more Soap.) AND SEE THAT ALL THE DIRTY SUDS ARE GOT OUT. ANY SMART/NOVICE AFTER WILL KNOW JUST HOW TO DO THIS.
NEXT, the Blue-water, which can be either lukewarm or cold: Use little or no Blueing, for this Soap takes the place of Blueing. STIR A PIECE OF THE SOAP in the Blue-water UNTIL THE WATER GETS DECIDEDLY SOAPY. Put the clothes THROUGH THIS SOAPY BLUE-WATER, wring them, and hang up to dry WITHOUT ANY MORE RINSING AND WITHOUT SCALDING OR BOILING A SINGLE PIECE.
Afterwards soap the Colored Pieces and Colored Flannels, let them stand 20 minutes, or 2 hours, and wash the same way as the white pieces, being sure to make the last rinse-water soapy.
THE MOST DELICATE COLORS WILL NOT FADE WHEN WASHED THIS WAY, BUT WILL BE THE BRIGHTEST.

Offices of The Frank Siddalls Soap, 1019 Chestnut Street, Philadelphia, Pa.

Continued from First Page.

tying any and every evil desire and passion free from all moral and legal responsibility. Therefore, any system of thought under which such a disastrous condition of affairs necessarily obtains, should not receive the least countenance, but should be opposed vigorously, until the vile abortion is rooted out completely. We want no such crime-producing and vice-sustaining theories in our Spiritualism. What is demanded is a sound rational philosophy, and a clean, pure system of morals, superior not inferior to that of the religious systems of the world. The theory of evil spirits infesting humanity almost inevitably leads to the dogma of the non-responsibility of mediums for moral derelictions. As we have seen, the first of these dogmas is a fallacy, evil spirits do not infest humanity; therefore mediums guilty of evil practices are not influenced so to do by spirits, and unless their minds are affected, they are insane more or less, they should be held to the same moral responsibility as others. In some peculiar abnormal states, when the genuineness of the abnormality is fully established, sensitivities may not be held to a full moral responsibility, the same as it in a perfectly normal state; and no one would judge them as so responsible. Such states are indicative of mental aberration; but mediumship is something different, and as genuine spirit power, unimpaired with earthly influences, is never immoral in its tendency, all moral delinquencies of the medium must be of the earth, earthy, and to be judged as in similar cases in other persons. The foundation of this vice-promotive theory of non-responsibility of mediums is the acceptance of the erroneous idea that evil spirits control humanity to wrong-doing. Destroy this noxious dogma, and moral responsibility resumes its moral sway. The words of the Epistle of James, slightly modified, are as true now as when first written: "Let no man say when he is tempted, I am tempted by spirits; for the spirits tempt no man. But each man is tempted, when he is drawn away by his own lust, and enticed. Every good and every perfect gift is from above."

Presidio of San Francisco, Cal.

The Lecture by Mrs. E. L. Watson Endorsed by Dr. Bowker.

To the Editor of the Religio-Philosophical Journal.

I am impressed with a strong desire to express my great pleasure in the views advanced in the lecture of Mrs. E. L. Watson on the "Morality and Individual Responsibility of Mediums," published in the RELIGIO-PHILOSOPHICAL JOURNAL of March 21st. For the utterance of opinions similar to those found in Mrs. Watson's address, a writer in the same issue, under the heading, "A New Departure," seems quite disposed to read me out of the spiritualistic ranks. Mrs. Watson gave expression to an everywhere observed fact, that "to dispute a Spiritualist's pet theory is quite as disastrous in its personal results as to break away from an orthodox creed." A ten years' experience of doubting and refuting orthodox theories, preparatory to a departure from them, brought to my ears no such bitterness of expression as can be heard in ten minutes from a Spiritualist who takes every pretender without test or investigation. But I am glad to be associated with the views given through the public teachings of Mrs. Watson. The logic and wisdom of her declarations are put beyond doubt, if we hold ourselves to a fair interpretation of the history of the development of spiritualistic philosophy. The early Christian societies were welcome homes and nurseries of the simple truths of Spiritualism. Paul gave the church at Corinth special instruction in regard to disturbing elements similar to those now breaking the harmony and peace of our cause. They had permitted disorderly and conflicting teachers to get into their ranks, till the "hearers," for whose benefit the prophetic or mediumistic gifts were intended, were wholly unable to derive any profit therefrom. Paul, with much clearness, proved to them that the "spirits of the prophets (mediums) were subject to the prophets (mediums)." This certainly indicates that mediums of that time were held responsible for the sort of influence that inspired their teachings. In all ages of the world the people have received spirit messages in the way of dreams. These dreams were perfectly reliable guides in the affairs of life till the manner of their coming was tampered with by those who "heaped to themselves teachers having itching ears." Honest mediums like Isaiah and Jeremiah were rejected by those who were not willing to listen to pure teachings. They sought the leadership of those who were willing to force the conditions of spirit messages, and Jeremiah charged them with the sin of "causing dreams." He said, "Let not your prophets (mediums) deceive you, neither hearken to your dreams which ye have caused to be dreamed." This is an evident allusion to a custom of tampering with spirit influence, and a clear instance of the responsibility of mediums in their appointed work. I do not quote these scriptural illustrations for the reason that I regard them of more value and authority than any well marked historical reference to this subject by those who spoke from experience, but to indicate the accord of Mrs. Watson's inspiration with that of Paul and Jeremiah whose instructions bear the evidence of spiritual insight and philosophic culture. Mrs. Watson's spirit guides tell us that mediums are "responsible for furnishing conditions which render it possible for malevolent spirits to perpetuate their wickedness in this world." What less could she say with all the facts before her. I hold it to be beyond controversy that this is the only ground upon which any human being can be held responsible for the moral results of his conduct. A mercenary medium who will construct a cabinet and make "cold-blooded preparations" for the display of spirit forms and messages, should be held an enemy to the cause; but an honest medium, who will patiently wait on the Spirit-world to give only truth and good influence, even though it be not more than once a year, will bless the world.

These suggestions help me to understand the clear utterances of Mrs. Watson on the subject of so-called materialization. That human eyes can be so enlightened as to see spirit forms is beyond peradventure in the experience of many persons, but that departed spirits have the power to organize themselves again in material form, is the "body of death" that hangs about the neck of our cause. I have long been looking for some medium of high order and recognized merit, to publicly espouse this doctrine and fearlessly proclaim its truth. I am now confident in the final outcome. The best mediums in the land have privately expressed their want of faith in materialization, but were not confident that it would be safe to take this stand in public.

It is to be hoped that Mrs. Watson's courage will inspire many others to publicly side with the truth. This may seem to many honest Spiritualists to be a "new departure" in Spiritualism, but I assure them that it is a

resurrection to life of a sentiment long laid in the darkness of false teaching. It is prophetic of a good time coming, and our cause will take a new lease of life when it rises itself of such parasites as J. H. Mathew Shea, Carrie Sawyer, J. H. Mott, and a host of others, who fatten on the credulity of their followers. And now let me say that in the work which the Spirit-world has allotted to the RELIGIO-PHILOSOPHICAL JOURNAL, your heart and hands will be full. It will be eminently human for you to err not infrequently, but it should be enough for you to know that the God of nature and truth will aid every honest effort. The honest and pure among men and angels will stand by you and all honest mediums. S. D. BOWKER.

Kansas City, April 15, 1885.

For the Religio-Philosophical Journal.
Doctors' Laws.

BY HUDSON TUTTLE.

The Spiritualist press has waged an almost continuous warfare against the so-called "Doctors' Laws," and the "regular" medical profession. Now I ask, is this wise, or even called for by the circumstances of the case? Why should the Spiritualist press champion opposition to such laws, and deride and sneer at the graduated physician? In every light, except one, all this must appear far-fetched and unrelated to the cause they advocate. There are those who heal by magnetism, or by spirit aid, and if laws are passed proscribing them, it is legitimate for the Spiritualist press to denounce such proscription; but until these healers greatly multiply in number, and treat diseases with more unvarying results, the people must have aid from other sources in alleviating the host of maladies by which they are afflicted. It is evident that exclusive reliance cannot at present safely be placed on this class of healers, however implicit the confidence reposed in them, as they are too few in number to meet the demand. The sick must accept the best at hand, or allow diseases to have their course. It may be argued that it were better to trust Nature, unaided by any remedial agents. It is true that the persistence of the human system triumphs over many cases of disease, and remedies applied have only a palliative effect. There are others, however, which cannot be thrown off without assistance, and there are remedies which assist more or less the self-limiting cases. This is more reliable, but in this discussion, no invidious comparison is made. The practitioners belonging to each are regarded as equally solicited of alleviating human suffering by every known art. This body of men, aggregating in the United States, probably 100,000, have each and every one received at least a three years course in a medical college, and from one year to a lifetime of practical experience with disease. All that is known, all that has been observed and recorded of disease, in its countless forms and appearances, they have become acquainted with. All the tests of remedies, and their action on the system, are familiar to them. They have no secrets in their profession. By their code of ethics, each one is bound to give to all the others any discovery he may make. Even in the appliances of surgery, they can not profit themselves by patents. Whatever will save life, or alleviate suffering, is too sacred to be held for individual profit.

Physicians hold themselves ready at all hours of the day or night to answer the calls of human suffering, and to bring to bear all their knowledge of the science of life. As a class they are the most unselfish of workers, giving the poor patient the benefit of their skill with the same care they give it to the wealthy, and holding their own pleasure in abeyance to the calls of professional duty. To sneer at such a body of men, is only harmful to the one who sneers. And why the sneers? Why this reiteration of "regulars" as a term of reproach? Why should the "irregulars" be more trustworthy than the "regulars"? Why is a "natural healer," who has never been inside of college walls, more reliable than one who has graduated after years of profound study?

It may be said that this very study is objectionable because the treatment taught is stereotyped and unyielding, or erroneous. Herein lies a mistake, for the "regular" practice is most elastic and progressive, and one must be a close and constant student to keep up with the advance of the profession.

It may be said without fear of contradiction, that there is no method or means proven capable of curing disease, that is excluded from the "regular" practice. Experiments are being constantly made, and whatever in the old is found worthless, is discarded for the new and better. "Ah, yes," it is again argued, "experiments, truly, which show the regular practice, so far from being scientific, it is empirical." If we grant this, what is gained by the object? Is not the irregular practice a series of experiments, and the "natural" doctor an empiricist? Of the two, is not the empiricist, with all the available knowledge in the world, more to be trusted than one with only a smattering? It is true that, in dealing with the most complex relations of organization and functions as presented in the living body, both physical and spiritual, the utmost knowledge is not sufficient to grasp all causes and effects, but a wide field has been conquered. Physiology and pathology are sciences which may be improved, but in their fundamental principles they are as certain as mathematics, and the action of remedies on the living system has been ascertained.

If the objector produces a catalogue of cases where practitioners have bungled and patients have suffered, on the other hand, a terrible presentation might more readily be made of cases from "irregular" practice, where ignorance and credulity ran neck to neck for the goal of stupidity.

Now, shall there be passed a law discriminating who shall, and who shall not, practice the healing art? Regardless of all systems of practice, it is self-evident that none who successfully heal the sick should be excluded from so doing; and, on the other hand, the people should be protected from the charlatans and quacks. But, it is said, Why protect them in this direction, and not from unqualified lawyers and ignorant preachers? There are laws which attempt to protect them against inability of lawyers. The latter must pass an examination, and the Bar Association has a code of ethics which holds its members strictly accountable. The ministers are held by their church organizations with tight reins, and they are subject to rigorous examination; yet both these professions, it must be remembered, differ vitally from the medical. If a lawyer blunder, it may make a difference of a few dollars, more or less; if a minister preaches wild doctrines, they are neutralized by discussion, but a physician approaches the couch of sickness, the arbiter of life and death. It is not rare for him to be called where life depends not only on his decision, but the rapidly, the instantaneousness with which it is made. If he errs it is at the expense of life, or a life-time of suffering.

Yet of the ability of a physician, the great mass of people can only judge by his success. They cannot subject him to an examination, nor have they the knowledge to do so, after they have employed him, and followed his directions, it may be too late. One cannot call a physician, and if he is found wanting, try another with safety. The vast sums expended in advertising quacks and patent medicines, which must be returned else the advertisements would not be continued, show how readily people are deceived by lying promises, and that they really should have a safe-guard protecting them in this direction. From "Old Doctor Stewpan's Sarsaparilla" to Wabblers' "Kidney" decoction, what untold millions have been wasted on worse than useless preparations, which have been swallowed by too condoning purchasers. On every bottle of preparation put up by the "regular" pharmacist, the name and exact quantity of each ingredient is printed. Why not compel, by law, the manufacturers of every patent medicine, to print on the label of each bottle the name and exact quantity of each ingredient? Certainly the purchaser ought to know what he is buying, and what he is taking into his system. Such a just law, if enforced, would sweep every patent medicine out of existence, for no one would buy a bottle of sarsaparilla for a dollar, which read on the label, "One and a half pints of water, and half a pint of alcohol; sweeten to taste and flavor with sarsaparilla;" or "big bottles" of "Kidney and Liver Hibernation," with the printed receipt: "Dilute forty-rod whiskey, disguised with glucose and flavoring."

As patients who send for a physician have no means of deciding as to his merits, and as it is of vital importance for them to make such decision, or have it made for them, some regulation in the practice of medicine is more imperative than anywhere else. Such a regulation should discriminate against the charlatans, pretenders and quacks, and weed them out of a profession which they disgrace. To frame such an enactment, impartial to all honorable claims, is a difficult task, and probably at best some hardships would transpire. There are presented, however, certain salient features of such a law which must be accepted as judicious. The sale of all nostrums and preparations whatever, the composition of which is withheld as a secret, should be forbidden under severe penalty. All practitioners who claim knowledge unknown to any one else, which they refuse to make public, thus putting their individual gain in the balance against human life (granting the honesty of their claim), should be forever debarred from practice, and infraction punished as a penitentiary crime.

There should be a State Examining Board, impartially composed, and every one desiring to practice medicine in the State should be subject to examination, at least once in five years; no permit or license to practice should extend over a longer period. The examination should be especially severe in therapeutics and the materia medica, and be abreast of all the most modern methods. In this examination the "Theory of Practice" or the special "system" should have no part, nor should the diploma of a Medical College have the slightest weight. The object of the examination should be to ascertain how much the applicant really knows about the subjects examined, how capable of treating the sick, and how well sustained by moral character.

Why not grant a license for more than five years? Because, if not constantly used, knowledge will rust in that length of time; because, the prospect of the necessity of another examination will be an incentive to constant study; because, if the physician would keep posted in the rapid advance of his science, he must be a diligent student; and, lastly, the examination should grow constantly more severe, and compel a more thorough knowledge and greater adaptiveness and proficiency. The patent fact, that physicians who graduated with honors fifteen or twenty years ago, would, in most instances, miserably fail, if subjected to the examinations now required by the leading colleges, is a sufficient reason for fixing five years as the longest interval allowable. With such a law, and an examining board thus constituted, there could be no reasonable complaint. The door would be wide open for honest merit, and true worth and ability would gain recognition, and the way be free to success by honest effort.

For the Religio-Philosophical Journal.
Bostonisms.

When that inimitable humorist, the late Gov. Corwin, of Ohio, was opposed on the stump by a loud-mouthed adversary of more wind than wit, he rose in reply to a long and tiresome harangue with a quizzical expression which made every listener intent upon his words, and exclaimed in his mirth provoking way, "The wild ass snuffeth up the East wind!" The roar of laughter that followed extinguished his adversary.

Had Gov. Corwin been in Boston, he would have found still more occasion to speak of the East wind, and the animals that snuff it up with delight. But Boston is not entirely composed of those who live by snuffing up the East wind. On the contrary the official report of Joseph Cook's committee shows that his late course of omniscient and grandiloquent lectures in Tremont Temple yielded him no profit whatever, and actually fell forty dollars short of paying expenses, notwithstanding the co-operation of Mrs. Eddy and Anthony Comstock!

But as the light of the illustrious Joseph flickers down to extinction, another representative of Bostonian crankery appears above the horizon. The Rev. Mr. Gifford, who has heretofore been considered rather an enlightened and liberal minded gentleman, has preached a sermon which attracts universal attention, which one would have supposed to be inspired by communication with Jonathan Edwards and Ralph Erskine.

Mr. Gifford announces that God and pleasure are antagonistic; that if we seek pleasure we must abandon God, and if we seek God we must abandon everything that gives pleasure. The Rev. Mr. Maw-worm could not have been more emphatic against all human enjoyment. Of course he denounced the skating rinks and the theatre with theological ferocity, and even personally assailed Mr. Irving and Ellen Terry as unfit for decent society. We have had nothing like it since the Rev. Fulton sent Dickens to hell with so much malignant vigor. How long do Bostonisms survive among the scholars who immerse themselves in old libraries instead of coming into healthy contact with the living present.

When Macaulay said that the Puritans abhorred bear baiting not because it gave pain to the animal, but because it gave pleasure to the spectators, his good natured readers supposed there must be more wit than truth in so terrible a sarcasm. But now Mr. Gifford vindicates Macaulay by reproducing the very same thing which he described. Everything in which we find pleasure is sinful according to Mr. Gifford. This was the old Puritan spirit which, a hundred years ago,

made Sunday the dullest of days. It was supposed to have died out, but it still lingers among the orthodox, though they are not so frank as Mr. Gifford in expressing it.

The decline of church attendance has been under discussion in Boston. It does not require a Gifford or a Cook to explain it. Look through the Boston pulpits where Parker and Pierpont are eulogized, and see how little resemblance there is between those high-minded seekers of truth, and the men who to-day float with the multitude and use their influence to keep the light of heaven, the light of spiritual truth out of the church. The Rev. Mr. Bartol eulogizes Pierpont, the Spiritualist, and shuts his eyes against Spiritualism. Perhaps that is the reason why his best efforts sometimes attract but twenty hearers. All such churches deserve to fade out of existence, while the manly and vigorous utterances of such men as Applebee and Savage will not fail to attract interested listeners.

There has always been something unwholesome in the moral atmosphere of Boston, stifling to its moral heroes: Garrison, Phillips and Pierpont found their bitterest antagonism in Boston. As it was with them, so it is to-day, and to be a favorite in Boston is a suspicious circumstance. One of Boston's greatest favorites in a literary way has said of the late Gen. Gordon, in addition to other fulsome eulogy, "for centuries no grander figure has crossed the disk of our planet!" What was this Gordon? A military adventurer, restless, excitable, vacillating and undisciplined—suspected by his own government of being half insane—first the opponent and then the upholder of the slave trade, losing his life as a mercenary soldier in the attempt to uphold one of the most infamous of despotisms, the Egyptian, and to conquer the Sudan rebellion, which had a far better justification than our own revolution. Gordon, a hero and saint! Faugh! No wonder Boston culture does not appreciate Spiritualism and prefers the mysticisms of Mary Eddy.

But there is some good thinking and resolute action even in Boston. At the dinner of the Liberal Union Club, presided over by Prof. F. E. Abbott, Mr. W. L. Garrison uttered some pungent truths, worthy of his father as follows: "Antagonizing bitterly every important reform in history, the church claims each when successful, and enrolls among its saints the martyrs that it put to death. But slavery is gone. Has the nature of the church, therefore, changed? Test it with the reforms of to-day. It is, with noble exceptions, still prostrate across the path of progress. How can we expect it to be otherwise? By its constitution it must represent the sentiment of the community. The pews direct, the preacher obeys. If a minister wishes to see how long it will take to preach himself out of his pulpit, let him deal faithfully with the sins of his own people." That is what Pierpont did. Boston pulpits eulogize him and forget his example. One of the great lights of the Boston pulpit—though he eulogizes Pierpont, the Spiritualist—thanks God that he has kept us in profound ignorance of the future life.

Will Spiritualism give us anything better, manlier and purer? We hope it may. *Nous verrons.*

Mrs. Isabella Beecher Hooker is holding

lectures and social meetings, in which she is introducing Spiritualism in alliance with religion, to a circle of cultivated people. She is doing much good and her views are clearly presented.
Boston, April 25th.

Benjamin Rauck, a farmer living in the southwestern part of Fayette county, Ind., recently went into a trance, while sick, remaining in that condition for several hours. Upon his recovery he said he had talked with the spirits of his departed friends, who had told him he would die at a certain hour the next day. He put all of his affairs in good shape and died the next day at exactly the hour he had mentioned.

A daughter of Joseph Benner of Marlon Township, Pa., some time ago became suddenly ill and went into spasms. Shortly afterward the girl, to all appearances, died. The doctor who was called pronounced her dead, but told the parents, in order to be on the safe side, to defer burial as long as possible. The body was kept for two days. A visitor, on going to the room where the child was lying, felt her wrist and noticed a feeble fluttering. The doctor was again called and restoratives applied. Respiration returned, but all efforts to restore her to consciousness proved fruitless. She remained in this state for twenty-six days. On the evening of the twenty-sixth day she opened her eyes and feebly asked for a drink of water. From that time on she rapidly gained strength, and is now able to go about. During the twenty-six days of unconsciousness no food had passed into the stomach.

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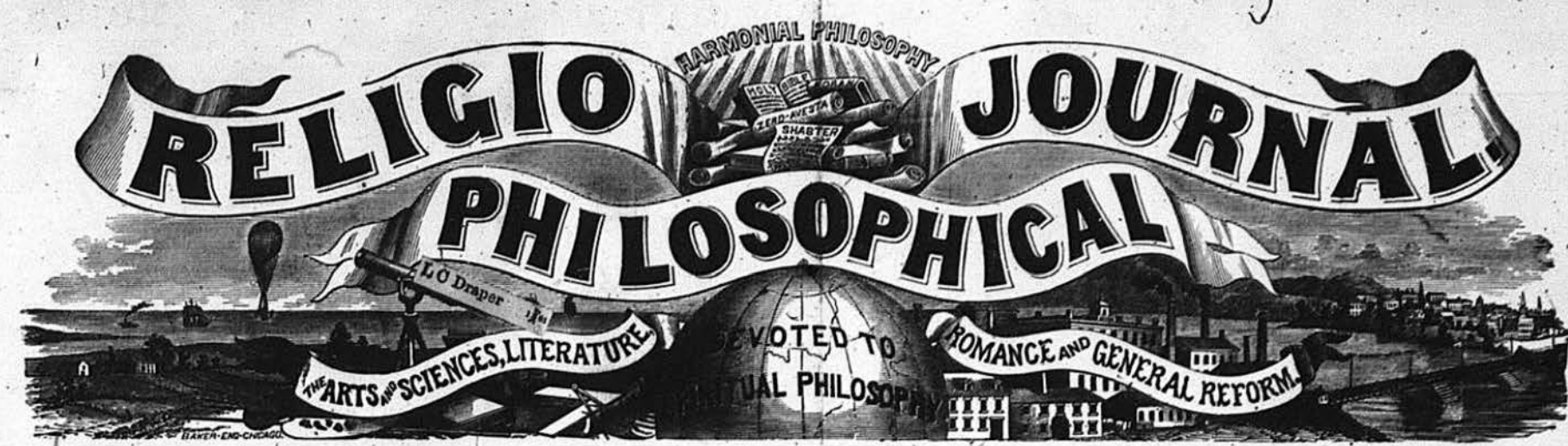
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CHICAGO, MAY 9, 1885.

No. 11

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—Christianity and Spiritualism Compared. The Spirit and the Spirit-World.

SECOND PAGE.—Evil Spirits.—The Demoralizing Effects of Prevalent Occult Theories.—A Plea for Genuine Mediumship as Against the False. Mrs. E. L. Watson's Reply to Dr. Blodde. Reason or Superstition.

THIRD PAGE.—Woman and the Household. Magazines for May Received. Book Reviews. New Books Received. Miscellaneous Advertisements.

FOURTH PAGE.—The Relation of Spiritualism to Science, by Alfred R. Wallace. A Chapter About a Fewer Faucet. The Christian Register on "A Celebrated Fact." Signs of Growth. The "Natural Man" and Spiritualism. Wants More Blasting. A New Feature in Gen. Grant's Case. The New Version. General Items.

FIFTH PAGE.—General News. Miscellaneous Advertisements.

SIXTH PAGE.—The Gums We Ask. Tribute to John Pierpont. 16 Dreamland. Farewell Greetings to Mrs. Emma Hardinge Britton, in Brooklyn, N. Y. State-Writing. "A Gross and Palatable Imposture." A Dream Explained. A Spirit's Voice in Church. Please Correct It. The Doctors' Law. Which is the Truth? Home Circles. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Developing Mediums. The 57th Anniversary. Miscellaneous Advertisements.

EIGHTH PAGE.—How Pseudo-Science Explains Table-Tipping. Spiritualism in New York. San Francisco a Jottings. Miscellaneous Advertisements.

Christianity and Spiritualism Compared.

Address by Hon. E. S. Holbrook, at Apollo Hall, Chicago, April 12th.

[Reported for the Religio-Philosophical Journal.]

On last Sunday (Easter Sunday) there was celebrated throughout Christendom—at least in every Christian church—what the members thereof call their Raster. They tell us that this is in commemoration of the resurrection of Jesus from the dead nearly 2,000 years ago in Judea; and they tell us that this was, indeed, the greatest event of the world—the foundation of the Christian faith, the only hope of humanity in a future life, and nearly the only proof. They tell us, further, it is through belief in him that some who were before subject to the wrath of God (and all were so subject and liable to endless punishment), could be saved, while all who did not believe, would be forever lost; and they admit that so far the latter constitute vastly the greatest number.

On last Sunday, too, and the Sunday before that, the Spiritualists celebrated the commencement, not two score years ago and among us in America, of what is known as modern Spiritualism, which means the demonstration as a fact of spirit-existence and spirit-communion, so that both can be as well known as any matter of science; and the result, that immortality is inherent and alike to all; that progress is a law of being, and that salvation is personal, coming not by any of the theological or mythological machinery involved in "the scheme of salvation," so-called, in whole or in any of its parts; but by growth, refinement, culture, self-purification, and the works of righteousness and mercy to all mankind.

This class of religionists, starting so recently from an insignificant point, the childish demonstrations in one lone dwelling in the country, now have spread around the earth, numbering several millions; and without any organizations; without any other forced methods of propaganda than other religionists use; without threateneries or revengeful sanctions for non-belief, their hopes, methods and reliance being only in the presentation of the truth to those who seek, and with such demonstrations as shall satisfy those who will search and study without fear.

As these have been in our midst, celebrating their origin and growth, expressing their qualities, claims and hopes for the future, it may be well to set them down side by side, and pass them in review and make notes of comparison.

1. The character of the proofs offered on either side on the whole, is quite distinguishable one from the other. The evidences proposed by the Christians were, in a remote age, simply historic and hearsay—from unlearned and inaccurate sources, and all of doubtful authenticity. The true they assert authenticity in claiming a divine authorship for their history; but this again is incapable of proof, except of the same quality still, and it rests in assumption; whereas, on the contrary, the Spiritualists propose as proofs at the present time, the passing events of the day; proofs addressed to the senses, subject to examination and re-examination, and to analysis; and, indeed, to such treatment, approximately at least, as is accorded to the facts of science.

2. So far, is there any conflict? If the evidences of the one are true, must the evidences of the other be false in whole or in part? The answer, as yet, is not fully determined; but I think an unprejudiced observer would say they are very much alike—they have much in common at least. Many Spiritualists assume an identity, and all will concede it without controversy as far as both go. Many of them have come out of the ranks of materialists and infidels, in which they denied all spirit demonstration, ancient and modern; but having been convinced by the new evidences, and from these believing that most of the old were possible, they do not care to convert them. On the other hand, the Christians, for the most part, do not know of the demonstrations among Spiritualists, will not know of them, and will not, if true, admit of their likeness with the ancient; but attribute them, if they do exist, to Satanic influences, and to be avoided and suppressed. A few of them, however, who have come nigh, adopt their identity, believe with joy and remain Christians still. Prejudice, inertia, fear, conservatism, fashion, and a regard to public opinion, have to be overcome; and against such rocks the waters of new thoughts must beat a long time before a palpable impression is made.

3. Another characteristic is as to the quantity of proof; proof of spirit existence, and the conditions of that existence. The Christians are often heard to assert how grand and sure are their evidences; and the conclusion is, therefore, that all are much to blame for not believing. Those proofs, as I have said, ceased to be fresh nearly two thousand years ago, and many of them are scattered dimly along the centuries before that. On the other hand, those Spiritualists, or many of them, who have had fair experiences for ten or fifteen years, can say that, in their own persons, or under their own observations, they have had more evidences of spirit existence and what pertains to it, than all that is given from Genesis to Revelation, and the assurances are far more satisfactory. I mean, of course, the continued existence of the dwellers on the earth when this body of clay again descends to the ground, and how it is with them in such a continued life.

To come at this we must bear in mind what there is, and what there is not, in the Bible on this matter. First, the Old Testament. It is quite well filled with wonderful incidents, miracles, so-called, and, grant that they are true, for the sake of the argument, and that they do show the power of God, yet what is there in them for the spirit-life of man? The stories of the Garden of Eden; of the universal flood; of the punishment of Pharaoh and the Egyptians; of the Hebrews in their wanderings; of the sun and moon standing still at the command of Joshua that he may continue his slaughter; of the walls of Jericho falling at the blast of rams-horns; of Samson and his three hundred foxes, and his pulling down a temple; of the shadow going back on the dial; of Jonah being swallowed by a great fish, and shipped and deposited on dry land—all these and the like—perhaps hundreds of them—what bearing do they have—what do they prove for spirit existence? Absolutely nothing. Then take all that treats of angels, and even these, supposing they are true, and let it be granted they are true for the sake of the argument,—these stories of the actual presentation of angels, or in dreams, or the words of Jehovah to the ear, or his body to the eye—to Adam, to Noah, to Abraham, to Sarah, to Lot, to Jacob, to Moses, to Baalam and his donkey, to David, and so on—all along—not very many of them—few and far between—but however many, what have they got to do with the continued life of man? Absolutely nothing, or too little to cause belief. The angels were not asserted to be mortals ascended, nor does it seem that the Jews themselves derived any proof of faith from them of another life. The man who is said to have been the wisest, denied all such inference, but rather asserted this, that man died as the beast, and there was no more of him.

Coming down to New Testament times, there is more light indeed, but not near so much as to spirit existence as is commonly supposed. The same is to be said of many things regarded as evidences on this matter, they are to be eliminated from the category of proofs of spirit life and its conditions. For instance, the wonderful power of healing manifested by Jesus, even though he raised some from the dead, as long as we don't hear from them there is really no evidence derived therefrom on our subject; no information that we so intensely seek for. When they died again there might have been perfect oblivion for aught we know. Even if Jesus arose from the dead; even if he descended into hell and preached to the spirits in prison, we stand almost entirely uninformed as to how it was done and how he found matters, and what we might infer from it; for one of the leading tenets of the church to this day is that such preaching is not allowed and cannot do any good.

Even if Jesus rose from the dead, what sure argument is there that humanity in general will do likewise, if what is asserted of him is really true, that he had divine qualities, and was, in fact, God himself; for such an one could not really die, and would have powers above the race of man? Here again, too, we do not stand informed, except in a slight degree, that the angels are mortals that have ascended from earth-life. Though Jesus said he could have legions of angels by the asking, he did not say they would be human spirits. Even Paul, though he claims to have had experience in being taken to the third heaven, fails even of any knowledge thereof; or if he had knowledge he would not impart the same. No information from experience or observation is given

to the people. As he was so conditioned that he could not tell whether he was in the body or out of the body, even his statements or rapturous conclusions do not go far in the line of science. There is displayed a disposition to repress spirit communion, and all knowledge and benefit from it, rather than to encourage it, either as a matter not fit to be known, or too sacred to be known. For illustration, see the story of the rich man and Lazarus. While the rich man in torments desired that he might visit his brethren and warn them, he is coldly refused; and it seems, most wickedly, too, for the power being admitted in not being denied, why should it not be put to beneficial use?

The transfiguration on the mount is the best exhibition of spirit-existence and spirit-communion, and we will glorify it for all it was worth; but as a matter of evidence, it has its very weighty, countervailing drawbacks. The witnesses were so few, and only once; they were afraid, and no words of Moses and Elias are given; and even Jesus charged them to tell nobody for the present; and John says not a word about it in his history (a most wonderful omission, if true), while they who tell the story are not named as witnesses.

It may be observed that I refer to these accounts doubtfully, or with a proviso, for there is surely a cloud over their authenticity; but as Spiritualists take no account of this, provided the narratives are not against the laws of reason and nature, as they are revealed and upheld by our recent demonstrations, and whatever we more surely have of science and philosophy. Let people believe them, then, and rejoice in such belief. We have proofs of the same character as most of those; and so far we are in accord, the new giving strength to belief in the old. But our facts and demonstrations take a wide range, go a great deal farther, take the form and have the force of fact and demonstration in other sciences, and supplement mere faith with actual knowledge. Experiment follows experiment, and what is shadowed forth dimly to-day, by a continued investigation, becomes sure to-morrow; for experiments now, not as in the olden times, can be repeated and new appliances and conditions made for the sake of assurance; sometimes one thing, and again another. Commencing in the tiny rap in one lonely dwelling in this country, as I have said less than two score years ago, differentiations of forms and methods have succeeded and increase still, till now they are too numerous to be named—all supporting each other. Believers now are found in almost every walk and circle in the most enlightened nations on the globe. They have normal speakers, publications and a literature, but the spirit themselves are the principal power of propaganda. There is here at once, for the first time in the world's history, a science, a philosophy and a religion, all in one, and all in accord with every other science truly known and truly interpreted.

4. What is the result? In the reports from spirit life of the conditions there, there is general harmony in this: that life is a continuation of our life here, and according to the same laws; that life is an inclined plane; that there is growth and betterment everywhere, but most where there is the most wise, prayerful and persistent effort to do good, and to become better; that one's salvation is, therefore, within himself, and the scheme of salvation, as presented by the orthodox churches, in whole and in every part, and all that that involves or implies, is false, and worse than useless; in fact, a burden that weighs down—an evil with all that believe it or teach it, to be sometime repented of and outgrown. I speak simply of the scheme of salvation that involves sacrifice and thereby the remission of sins; and the forms and ceremonies to this end; for, as to any of their works that tend to make men better, we have no reproach, but bid them God-speed. I consider that there never has been any religion in the world, but has had some good in it, and there never will be. But a better religion requires the expurgation of all that is false, monstrous, blasphemous, or a reflection upon the goodness of God. Fear, superstition, ignorance and tyranny, have imposed such doctrines on unenlightened beings, and made slaves of them. The way is now open for a better truth through communion with the spirits who have passed on to that hitherto unknown country, and who from experience can make reliable reports. It is becoming in all to seek this better light; certainly those that are perplexed with such superstitious fears as a morbid mythology has inflicted upon them.

For the Religio-Philosophical Journal,
The Spirit and the Spirit-World.

BY M. R. K. WRIGHT.

The English language, although the most widely spoken, is far from perfect. It contains many words which have many shades of meaning, according to their connection, and is well adapted to the use of ideal representation. It is hardly possible to write a sentence in English that will bear rigid criticism. Even the Lord's Prayer and the Golden Rule bear the marks of the literary scalpel. This difficulty is not alone confined to the Anglo-Saxon tongue. It is common to many languages. The reason is obvious. It is impossible to make words the true exponents of ideas. We may approximate such a cast of thought, but, after all, our reflections and real meanings are most sure to be obscured when confined to verbal or written utterance. Nowhere is this defect of lan-

guage more apparent than in our portrayal of views concerning the Spirit-world and its inhabitants. In Grecian and Roman mythology, Hades was the realm of immortal life, yet it was a place without a location. How so? Because all the early pagan nations supposed it to be situated in the lower parts of the earth, the spherical form of which was to them unknown. Hades was divided into Elysium and Tartarus, the Homeric notion being that the first lay on remote margins of the terrestrial body, while the latter was a sort of reservation within it, where the wicked were confined by themselves, as unworthy to associate with the better classes of angelic beings.

In the absence of actual knowledge, the human imagination always takes the helm and guides the mind. The "heaven and hell" doctrines of modern theology embrace much the same ideas and correspond to the old Pelagian fable. If anything they are not as definite in what they represent as in the primitive form. All Christian opinions concerning the future refer to a state or condition, and not to a location. They embody a purely inferential or speculative conception of the life to come. It is a remarkable fact that all systems of religion are destitute of that branch of knowledge, which we may very properly designate as spiritual geography. Ministers of the gospel talk about a "heavenly kingdom," a "future paradise," and a "world of glory," but they are unable to determine just where they are, or whether they have any boundary limits. The Spiritualists are but little better off in this respect than their self-satisfied Christian brethren. They acknowledge the presence of the spirits of our deceased friends, and the possibility of communion with them, but differ materially as to their place of abode. They have no Elysium, no Tartarus, no heaven, no hell, but they find a Spirit-land, a Summer-land, or a beautiful Spirit-world, which they divide into spheres by three, seven, twenty or more. How ridiculous! These are all Arabian stories! The great peak-hole into the future has not yet been fully opened. There is but one way to get at the truth; we must confine ourselves to scientific methods. Cant and theory, romance and rhetoric, are all very fine accessories to genius, but they are unsound aids to argument or understanding. Why should we not think with precision? The ancients were more orderly in the consideration of spiritual matters than we are. While they did not reduce the evidence in favor of a future life to the status of an exact science, they were not lacking in that knowledge which enabled them to organize it into some tangible system.

Lares or Manes were names which they applied to the departed. Certain exalted spirits were deified. They were the high-lords of the hereafter. Under the appellation of Penates, they were believed to be the heavenly protectors of mankind. The Lares were divided into classes, and performed various duties. The Urbani were supposed to keep guard over cities, Families over houses or households, Rustici over the country, Complices over the road-crossings, marini over the great waters, Viales over the public highways, and so on to the end of catalogue.

None of these classes of supervising spirits were regarded as essentially evil. The wicked always appeared as phantoms or ghosts, and were feared by the ignorant and superstitious. They were inoffensive to good people. The Lar Familiaris were what we now recognize as "ministering watchers." The Greeks and Romans, and before them, other Eastern nations, believed and taught that the dead were occupants of the surrounding air. Every household was thought to be guarded and governed by the departed relatives or ancestors of the family. They were also the guardians of soldiers, captives and slaves. The bride threw a piece of money upon the hearth in their honor. The traveler implored their protection while on his journey, and the master of the house went through the ceremony of crowning them for propitious purposes.

Such were some of the principal features of the spiritual philosophy of pre-Christian nations. Such a system of angel worship could not have been the outgrowth of a day or a year, but of ages. In some respects it presented characteristics very similar to those of modern Spiritualism. It was more systematic in its details than the latter, and at the same time more imbued with superstitious notions.

A feeling of dependence upon, and respect for, the departed, universally existed and was acknowledged up to about the time of Hadrian or even later. Christ and the apostles were evidently quite familiar with the details of the whole system of "angel worship" which prevailed, both before and after their era. It was the common property, and sentiment of the people at the beginning of the Christian dispensation. Christ not only told that inquiring old skeptic, Nicodemus, just what the life of the spirit was, but Paul, his co-worker in the field of religious reform, enumerates several phases of mediumship, which perfectly correspond to those of our day.

Under these circumstances and in the light of such historical evidence, what can we say of our own faith? Can we claim that Spiritualism is a new thing? Can we safely say that we are greatly more enlightened in regard to spirit life and phenomena than they were? In some particulars we may be better informed, but as for the general system of the present, is it not quite as much obscured by craft and mystery and far more diffusive in purpose than that of the Romish periods?

We may say, our knowledge of life, chemistry, geology, astronomy, philosophy, and the relation which all objects and things sustain to each other, is much more extended. Of course, in this we really enjoy a marked advantage. We know, for instance, that the earth is round, and the ancients did not. We know that the atmosphere, like the great bodies of water upon the surface of the globe, is a substantial realm of gaseous matter, and the ancients did not. We know that its more compact and weighty portions lie at the bottom of this great gaseous sea, and that the nearer we approach its outer limits, the more attenuated its elements become, and the ancients did not. We know that the earth revolves upon its axis at the rate of one thousand miles an hour, and the ancients did not. We know that it is plunging forward through space at the astonishing velocity of a million miles every day, and they did not. We have discovered that space is illimitable, and that all things are substance. We have discovered that all visible things had a gaseous origin. The chemist converts the gases into liquids and solids, and the solids and liquids he returns to their original gaseous condition. But what bearing do these wonderful revelations have upon the question of futurity? Are we not better off for having unlocked the great secrets of matter and mind? Can we not better understand what a spirit is, or is likely to be, as a result of our advanced knowledge of nature? We ask where the Spirit-world is and science comes to our aid. We must locate it. We must give it definite boundary lines. We must comprehend its geographical position and our relation to it, as beings of primary life.

Every spirit, we say, is born upon earth. Its existence is not dependent upon a miracle, but upon universally fixed laws. The spirit inherits life without knowledge. The infant mind grows and expands in exact ratio with the development of the physical structures. The natural body is dependent upon material food for support and health, the spirit upon gaseous sustenance. A strong man may consume three pounds of solid nutriment in twenty-four hours. During the same length of time the spirit secretes its oxygenated aliment from the respiration of seven-hundred pounds or square feet of atmospheric air. The blood is not only vitalized by the respiratory process, but the mind is invigorated and sustained in all its functions and powers. Consciousness, feeling, thought, will and understanding no less than brain, nerve, tendon, muscle and bone, are built up and incessantly replenished by the hand of nature. The organism of mind lives and is maintained in conjunction with the organism of the flesh. The two were united for the benefit of the former. The body is a serviceable instrument of being. Of itself it has no feeling, no thought, no will, no consciousness, no understanding. It is the spirit that commands, acts, reasons and does. The body obeys. It can serve but a little while. Its period of usefulness is limited. It is lost in death and dissolution. We know what becomes of its separating elements. They are not annihilated. They are simply returned to the gaseous state.

But the spirit, what of that? What change does it realize? What life does it inherit? What becomes of the living, thinking, active being within? We accept the fact of communion with the departed. The reality of an invisible form of life is fully established. What follows? Chemistry and philosophy must be brought to our aid. They point to the universality of matter, and teach us that it possesses two properties, extension and impenetrability. The first applies to form and dimensions; the latter to its occupancy of space. Then there are other properties to which it is subject, such as gravitation, inertia and mobility. Everything in the universe is matter in some form, and is subject to the action of law according to its state. It is either solid, liquid, gaseous or ethereal. The spirit is no exception to this all-embracing rule. It must have form to be. It must embody matter to have form. It must possess form to occupy space. If it occupies space, as an organic body, what is the nature of that body which it occupies, and what is the medium in which its body is enabled to exist?

The spirit undoubtedly possesses a somewhat solid, elastic and transparent organism. We cannot see it, yet it must be compound in its composition. It is not difficult to conceive of an invisible body. The atmosphere itself, although weighing a pound to every square foot, is beyond the reach of outward vision. Certain jelly fish are invisible all but their large, dark eyes. The spirit must realize a somewhat similar state of life, and in order to hold intercourse with us, as they do, anywhere and at all times, their admitting presence must be conceded. Where then is the Spirit-world? Is it not limited to the fluid realm of the earth's atmosphere? Who can say no?

The dominion of the Czar of all the Russias comprises one-seventh part of the land surface of the earth, or one-twentieth part of its whole area. More than one hundred million people call the Czar father, and are under his absolute government. A child is born in Russia on an average every eight seconds throughout the year, and a death occurs every eleven seconds. The population will double in about sixty years at the present rate of increase.

A burglar was arrested at Sacramento dressed in a priest's cassock which he had stolen.

For the Religio-Philosophical Journal
EVIL SPIRITS.

The Demoralizing Effects of Prevalent Ob-
session Theories—A Plea for Genuine
Mediumship as Against the False.

BY WM. EMMETTE COLEMAN.

In several previous articles in the JOURNAL, I have combated the truth of certain prevalent theories concerning the supposed action of evil spirits on humanity. These theories have been distinctly repudiated by the Spirit-world, and declared to have their origin in the minds of uninformed residents of earth; but through the mediation of sensitives and partially-developed mediums they have been fathered on the inhabitants of the Spirit-world. In former articles I have endeavored to show the untruth of these theories, but I have not referred to the pernicious effects they are having on Spiritualists and Spiritism. Some striking instances of the great harm done to our cause thereby I desire to call attention to now.

There have been for a term of years a number of persons, male and female, pretending to be materializing mediums, who year after year have been deceiving the people by transparent and shallow humbuggery.

Whenever any of these materializing frauds are detected in imposture, caught in the act of impersonating spirits, or when their paragonisms used in personating spirits is exposed, the cry is at once set up by both the frauds themselves and their defenders, that evil spirits or "Jesuit" spirits controlled the medium to practice imposture, and brought the wigs, masks, dresses, etc., used in "playing" spirit. Of course no one with unclouded mental vision, ever accepts as truth this line of defense. Despite the fact that one after another, time after time, nearly all the alleged materializing mediums have been caught in their tricks and proved to be frauds, and despite the fact that in many cases, when caught they have acknowledged themselves to be frauds, we still have the theory broached that "evil spirits" produce the fraud, and that the poor "persecuted mediums" are innocent of all intent to deceive. Why is it necessary to call in the aid of evil spirits to account for the presence of fraud at materializing séances? Are there no "evil spirits" on earth? Are the so-called mediums ladies and gentlemen of immaculate purity, wholly incapable of practicing fraud?

Is the general character of the so-called materializers so exalted a nature that we should hesitate long before thinking them guilty of systematic fraud? By no means. The general tenor of their lives, as a rule, we find to be such that it would excite no surprise in our minds to discover that impersonation of spirits had been indulged in by them and for purposes of gain. Human nature is proverbially weak, and the desire to earn money in an easy manner, by imposing on the credulity of their short-sighted neighbors, will readily commend itself as feasible and expedient to many men and women in whom the moral principle is deficient or dormant; and that such is the mental and moral status of the spurious materializers, we have abundant evidence. Aside from their mediumistic performances, their private characters will not bear a very rigid scrutiny or analysis. It is, therefore, evident that the mediums, real or pretended, are of themselves fully capable of the production of the fraudulent and misleading phenomena, without calling in the aid of any unseen spirit assistant as *particeps criminis* in the matter. There are no greater "devils" in spirit life than on earth. The inhabitants of earth are fully competent to perform all the devilry, meanness, and scoundrelism with which the world is filled.

The idea that evil spirits cause mediums to practice fraud, and obligingly manufacture garments, wigs, masks, etc., or purloin them from stores or other places and bring them to the cabinet,—this idea is born of the false notions concerning obsession and the influence of evil spirits on humanity. Were true and rational views held on these subjects by Spiritualists in general, these attempts to whitewash fraudulent materializers would not abound. So long as people believe that evil spirits are at liberty to come to earth and cause persons to commit crime, or themselves commit crime on earth in connection with physical or material matters, so long will the vices and crimes of pretended or real mediums be laid to the charge of the spirits, instead of the true offenders being held responsible therefor. Were it generally understood that evil spirits do not, and cannot assist in the vicious and criminal practices of earth, were the current theories of obsession rooted out of the public mind, and the true principles governing spirit communion lodged therein, fraudulent materialization would soon die the death. Let it be fully known that every instance of fraud, cheating, trickery or jugglery performed by a so-called medium, is due solely to the dishonesty of the performer, and that spirits have no connection with it, and the shallow humbuggery of materializing frauds, would soon be completely unmasked. As it is, the false ideas prevalent about the power of evil spirits, are responsible for the constant attempts made to aid and bolster up fraud, by attributing all fraudulent phenomena to the actions of wicked spirits. From this we see how demoralizing and pernicious are the current false theories concerning evil spirits. See what incalculable harm they do!

1. They encourage the practitioners of fraud in their misdeeds, and enable them to continue their violations of law in spite of the efforts of sensible, honest people to stop their career of crime.

2. They encourage others to engage in fraud, who, perhaps, would never have so engaged, had not they seen how easy it would be for them, when caught in trickery, to assert their innocence and charge their acts on the "spirits," with the assurance that well-known Spiritualists would support them in their falsehoods and aid them to renew their nefarious work.

3. They impeach the honesty and good sense of the true lovers of genuine Spiritism, and vilify the characters of many of the soundest and purest men and women in our ranks. The believers in these theories uphold and hug to their bosoms some of the most depraved characters with which our planet is cursed, and at the same time revile and abuse, with a load of opprobrious epithets, the friends of truth and honesty, the good, true, and virtuous Spiritualists of the land, the honor and glory of Spiritism. The prince of fraud-worshippers, whose name it is unnecessary to mention, clasps to his breast such moral lepers as Crinicle Reynolds, Bliss, Gordon, Hull, and Holmes, while such an honest, conscientious man as Dr. Eugene Crowell, he abuses roundly. In an article published some time ago in this octogenarian fraud promoter indulges in over half a column of virulent scurrility in criticism of Dr. Crowell. He says he has "no hesitation in charging that Eugene Crowell" is among "the darkest and most fiendish of human beings," and he speaks of "his fearfully dark

and fiendish mind," "this same dark and unspiritually developed man," "the poor spiritual maniac," etc. In the same article the writer calls the notorious Crinicle Reynolds, "a true medium and high-toned lady, of unquestioned integrity," "the latchet of whose shoes he [Dr. Crowell] will not probably be counted worthy to unlatch, until he has repented for ages of his evil deeds amidst spiritual agony and darkness." Only think of it. This "poor spiritual maniac," only exceeded in lunacy by his irrepressible Philadelphia co-worker for the advancement of folly and crime in Spiritism, lauds the swindling female as a high-toned, virtuous lady, while he damns the high-toned gentleman, the upright, honorable scholar, as a fiendish maniac, destined to "ages" of "agony and darkness" in the halls of the Spirit-world! Poor demoralized old man! What an object of pity he is, truly! Sad, and it is that a well-disposed man, as I take him to be, should descend to such depths of fatuity.

Wherein lies the responsibility for this deplorable state of affairs? It partly results from the pernicious theories concerning the action of evil spirits held by this writer and others. A pet theory of his is, that the presence of honest, candid investigators, anxious only for the truth, at a séance for materialization, produces such an intolerable stench, such a filthy atmosphere in the cabinet, that no good spirit can penetrate it or remain near the medium, and only imps of darkness, mythical "Jesuit" spirits are able to make any manifestations. These "Jesuit" fiends obsess the mediums, cause them to practice fraud and manufacture or bring wigs, masks, etc., to aid in the frauds practiced,—this being done in order that the mediums may be detected in fraud and thereby the cause of Spiritism be injured, the injury of Spiritism being the paramount object of the "Jesuit" imps. When such absurdity as this is published as a part of Spiritism, who can blame non-Spiritualists for regarding Spiritualists as a band of the wildest fools and lunatics? Now, these vagaries are based primarily upon incorrect notions of the power of evil spirits on earth. This constitutes the root of the evil: false theories about the nature of the Spirit-world, the various classes of spirits inhabiting it, and their relations with the earth. Had the defenders of mediumistic fraud correct ideas on these points, it would be impossible for them to act and talk in so irrational a manner; their apologies for and defenses of fraud and its votaries could never be made. Destroy the root, and the plant can never grow. The root is, belief in the power of evil spirits to affect humanity. Uproot this noxious belief, and these absurd excuses for manifest fraud must die.

4. These untrue theories of evil spirits bring disgrace to the cause of Spiritism, and greatly impair its value and injure its growth. Fraud being encouraged by such theories, their exposure becomes of more frequent occurrence. At each exposure attempts to defend them, on the evil or "Jesuit" spirit plan, are publicly made by prominent Spiritualists. All this militates against the progress of true Spiritism. First, the exposure is a disgrace to the cause, showing, as it does, to what an alarming extent credulity thrives among Spiritualists. Next, the theories advanced in defense of the palpable fraud disgust all sensible persons, Spiritualists or non-Spiritualists. It renders many honest Spiritualists ashamed almost of the name of Spiritualist, and causes them to seriously ponder whether they are justified in further connection with a movement so largely engineered by viciousness and folly. It deters sensible inquirers and investigators from further inquiry and investigation, and causes them to resolve to have nothing more to do with "the necrotic thing." If they have to surrender their common sense in order to become Spiritualists, they will have none of it; and they are right. If there be no better Spiritism in the world than that of the swallows and fraud-promoters, the sooner it is cast into the lowest "gehenna of fire," the better for mankind. Against such systematic promotion of vice and crime all true Spiritualists should ever war. No compromise with error, no palliation of systematic knavery,—such should be the watchword of all the friends of a genuine, sensible Spiritism, in antagonism to the unreasonable system of thought and action now passing current with many as Spiritism. The present combination of crime and folly thus has a tendency to drive out of our ranks the sensible Spiritualists, and at the same time it prevents sensible unbelievers from investigating our facts and philosophy.—It deters the better class of humanity from joining our ranks. Let these two causes of action continue unimpeded, and the result will be that all level-headed, honest persons being driven out of Spiritism and all sensible outsiders being debarred from recruiting its ranks, there will be none left inside the spiritualistic fold but the charlatans and their dupes. A movement composed of such elements cannot endure; it will inevitably pass out of existence in a short time, perishing as a necessary consequence of its innate corruption. The tactics of the believers in these absurd obsession theories lead to the ultimate overthrow and death of Spiritism. If their policy is to continue, Spiritism is doomed beyond peradventure, and it ought to die; and all lovers of truth and honesty should rejoice at its death. The pernicious theories concerning evil spirits, carried to their ultimate, mean the downfall, the complete demolition of Spiritism. Get rid of these theories, these dogmas, and Spiritism will take a new lease of life,—will fulfill its mission as a potent instrument in the redemption of the world from theologic superstition on the one hand and from materialistic necrosis on the other.

5. These theories, by promoting the growth of fraud, militate against true mediumship. Genuine phenomena are neglected, true mediums are suffered to sink into obscurity, while the more exciting performances of the swindlers and jugglers attract the multitude. Anything that chokes the development of the genuine phenomena of Spiritism is certainly an enemy to Spiritism. Spiritualists assert that mediumship is the foundation of their philosophy, yet many of them are doing all they can to destroy all that is true in mediumship, by neglecting the true in favor of the spurious. All true mediums are interested in the overthrow of the false mediumship of the day. This latter constantly grows stronger and stronger, and unless checked will at no distant day almost, if not entirely, uproot the true. False mediumship is largely dependent on incorrect theories of evil spirits for its sustenance and growth. Incorrect ideas concerning obsession thus tend strongly to uproot and destroy true mediumship. Kill the noxious root, and genuine mediumship is thereby strengthened and encouraged. All genuine mediums, then, should do all they can to destroy this obsession-dogma, to the betterment of their own interests and those of true Spiritism. As long as a belief in the constant presence and power of evil spirits on earth

is cherished, so long will fraudulent mediumship flourish and true mediumship wither and decay. The actuality of evil influences from the Spirit-world is the sheet anchor of fraud in Spiritism. Destroy that belief, and fraud will, in its turn, wither and decay.

Probably the strangest and wildest of the theories advanced in defense of fraud is the following: If we go to a séance anxious for the truth, and on the lookout to discover whether the phenomena be genuine or not, this exercise of our judgment and reason, this conscientious search for the truth, aids to overpower the good spirits and assails the "devils" to come in and practice fraud. According to this theory, a love of truth and honesty banishes good spirits and assists evil spirits! A love and desire for the good attracts evil spirits and gives them power to work deadly injury to man on earth! The theory that honest doubt is evil in its effects, and aids malicious spirits to commit fraud, is purely a gratuitous hypothesis, manufactured simply as an excuse for fraud, with no well-attested facts to rest upon. Strong skepticism interferes with the production of phenomena, but it merely excludes the production of any phenomena, and does not cause spurious phenomena to be substituted. It destroys the conditions, sometimes, under which phenomena occur, and so none can occur, either good or bad. It estops the phenomena, instead of changing its character. If doubt and skepticism interfere with the production of phenomena, as we know they do sometimes, destroying the conditions, how is it, the conditions being destroyed, that evil spirits are able to produce such startling phenomena as is claimed they do? If a good spirit cannot manifest, owing to the conditions being destroyed, how can an evil spirit manifest? The laws of spirit manifestation must be fixed and eternal; an evil spirit must manifest by the same law that a good one does. If the conditions are such that a good spirit, accustomed to control the medium, cannot so control her, most assuredly an undeveloped spirit, unaccustomed to the medium's atmosphere, cannot control her or manifest through her. Have low, evil spirits, more power to control conditions than the wise and good? Has unwisdom more power than wisdom? Has ignorance more power than knowledge in the Spirit-world? Is diabolism rampant in the spirit land, the good and wise having no power to stay its ravages? We have seen, in various ways, the injurious effects these false theories of evil spirits are producing on earth. What is the remedy? Let all lovers of right and truth, of honesty and fair dealing, of true mediumship, and of the sublime principles of our philosophy, do all they can to overthrow this dogma of obsession, the theory that evil spirits come to earth and molest humanity. So long as this falsehood passes current for truth, so long will fraud triumph, so long will true mediumship be discouraged, so long will genuine, rational Spiritism be feeble and puny.

Presidio of San Francisco, Cal.

Mrs. E. L. Watson's Reply to Dr. Bloede.

To the Editor of the Religio-Philosophical Journal:

With your permission I will attempt to reply to a few points in Dr. Bloede's criticism of my lecture on "Morality and Individual Responsibility in Mediumship." First, let me define my position as an "inspirational" speaker and writer, and show what I regard as an important difference between an unconscious trance-medium and a person simply inspired. Webster defines inspiration, in brief, as being "The act of exercising an elevating influence upon the intellect or emotions; an extraordinary elevation of the imagination or other powers of the soul; a miraculous (?) influence which qualifies men to receive and communicate divine truth." The evidence of inspiration lies in our knowing that the communications transcend the normal powers of the speaker; and when I am careful to state to every audience unacquainted with my claims to mediumship, that I am not subject to absolute control, but speak in a conscious state, the faculties simply exalted above their normal condition, and that my utterances are to be taken for just what they are intellectually and morally worth; that I am responsible for their imperfections and do not wish them to be received as authority, except from their intrinsic value, I ought not, I think, to be regarded as "pretentious." To speak "in the plural" is not an uncommon thing with persons, uninspired. It is simply a question of taste. In unconscious trance, under spirit-control, the medium's entire organization, mental and physical, is supposed to be subjugated—the spirit's identity should be perfectly manifest—the medium's normal qualifications should not affect the communications. I believe this phase of mediumship to be exceedingly rare.

Dr. B. criticises the assertion that "spirits have nothing to gain in the perpetrations of tricks, inducing indulgence of the passions, etc., and says:

This positive assertion would, indeed, be highly important and convincing, if it were only in accordance, and not rather at variance with, sound spiritual philosophy and well established facts. It is, if I am not mistaken, the generally accepted theory of Spiritism, that "spirits," that is, "disembodied men," "as silent men, and in order to communicate at all with the inhabitants of their former abode, they have to recapture the earth-sphere, and take possession of a peculiar organization called a "medium." Through such an organization alone, the spirits within the earth-sphere are enabled to see, hear, feel, think, speak and act.

Does our critic really mean that a spirit cannot see, hear, feel, think, speak nor act within earth's atmosphere, except by taking possession of a human organization? How, then, does the spirit find the "earth-sphere"? How discover and get possession of the medium whom it cannot see or feel, and about whom it cannot think? What sort of a being is this that can neither see, hear, feel, think nor act? It must be closely allied to the orthodox God, who is represented as being "without passions or parts." To Dr. B. spirit control must mean re-embodiment; the spirit of the medium leaves and the angel or devil enters the body "to recapture their earthly enjoyments, taste again the pleasures of human life," etc., etc. On the contrary, a vast amount of evidence goes to show that the controlling spirit is no more in "possession" of the medium, than the psychologist is of his subject, and that, as stated in the lecture under criticism, the physical sensations are communicated by the spirit to the medium, not from the medium to the spirit. Dr. B. says that our spiritual philosophy teaches that man enters the Spirit-world precisely as he leaves this; that it is by slow evolution that we advance; "nature does not jump from idiot to the wisest man, from devil to angel," etc. No, but there are epochs in our lives; in the history of plant, bird, beast and man, blossoms, incubation, birth. The bird is quite a different creature when emerged from its shell. It had eyes before, but saw not. The human fetus is potentially the same before as after birth, but how like a veritable creation is that era of independent existence! I grant

that man is potentially the same before as after death (which is another birth), but I do not believe he is the same in expression and development. Faculties, the rudiments of which we dimly discern here, are unfolded by that change; the old cocoon is too dark and narrow then; the shell crumbles, its spell is gone.

Appetites and passions, what are they but the cries of an ephemeral existence; the crude symbols of, and perhaps, stepping-stones to, spiritual power; the tools that were good in their place, but outgrown and replaced by agencies more delicate and better adapted to the new existence? Man the same after this mighty revolution of "being! No! Nature does not suffer such travail as death to such little purpose! What is virtue? Our apprehension of, and obedience to, the laws of our being. What is evil in its human expression? The ignorant abuse of our faculties in a blind search for happiness. What a revelation must death be to every new-born soul! What an awakening! It is the adjustment of the entire being to new environments. How little of pure malignity is there even in this world! The worst, and almost all, crimes are committed for purely physical, material ends. Spirits can have no more use for the passions of the earth-plane than for its houses and lands. No more require the medium's body for their physical pleasure than her food and clothes.

Dr. Bloede quotes the following from my lecture:

"Since the spirit finds itself in possession of a new body adapted to its changed environments, it can by no possibility possess itself of an organization, the laws and conditions of which it has outgrown."

And says:

Why, this doctrine is, indeed, "a new departure" in Spiritism! It denies the whole wide range of physical manifestations; it declares them to be illusion, hallucination and fraud; it destroys the fundamental structure of mediumship, which we have just celebrated on its 37th anniversary! Who produced the tiny raps at Hydeville, which are going to revolutionize humanity? I, and perhaps some other Spiritualists, have thus far been under the impression that the physical as well as the more spiritual manifestations of mediumship, were caused by spirits simply taking possession of a human organization.

This seems to me a strange reading of what appears to me a self-evident truth. Does the fact that a spirit finds itself a real being, with an organization of its own, adapted to its new surroundings, prevent its exercising its will-power over matter and refined animal magnetism as well as mind? In many of the physical manifestations, instead of the spirits, "simply taking possession of the human organization," there is evidently only an impalpable substance proceeding from the medium which is used in the production of the manifestation, the "possession" being so slight as to produce no apparent change in the physical or mental condition of the medium. Just what portion of the human organization is used in most instances, no one, as I am aware, has yet been able to fully determine. Does Dr. B. suppose it is necessary for a spirit to enter into a human body in order to produce the "raps" or any other "independent" physical phenomena? An excellent clairvoyant once described to me the "raps" as they occurred under her inner sight and said they appeared like "electric explosions, as though the aura of the medium was manipulated by the spirit's will—the spirit standing some distance from the medium." Oh, no! the physical phenomena are not necessarily all a mass of imposture, because a spirit having a body of its own, a thousand times more refined, in all respects than the medium's, does not slip into the folds of mortality for the sake of pleasures, compared to which those now possible might be counted indeed divine!

Again, there is no comparison between a somnambulist or insane person and a spirit-medium. The one is an involuntary, abnormal, action of the nervous system over which the will has lost all control. Where such conditions obtain to the detriment of individuals or society, the subjects are put under restraint. Every medium knows that voluntary passivity is requisite to spiritual illumination or spirit control. Mediums are, therefore, not necessarily victims to every spirit that chooses to visit them and can repel or invite their spirit guests, with as much certainty and freedom as they do their human associates, therefore, should be held accountable for the spirit company they keep.

So far as I have observed, only those mediums who are addicted to evil habits, intemperance and licentiousness are troubled with evil spirits hovering around them, as Mr. Dawbarn says, "to absorb a sensation!" Many things are charged to spirits which could be much more reasonably accounted for on the hypothesis of nervous disorder, mental derangement and human infirmity. But if we admit that some mediums are involuntarily subjected to evil spirits, then must we go one step farther and allow the perfect justice and necessity of such mediums being placed under restraint—let both medium and spirit be put into a reformatory institution, otherwise mediumship will become as much a dread and horror to society as hydrophobia!

Dr. B. cites an instance in which a medium who was an ardent enthusiast for the holiness of mediumship, who dictated whole philosophical essays and discourses, for transcending her normal powers, and, in a minute after, be taken possession of by low, undeveloped, malevolent and even insane spirits! In the name of common sense I would ask, where were the wonderful philosophies who controlled a moment before? Had they no power—they certainly had the right to protect their instrument? In this world these wise spirits would have found it an easy matter to guard their subject from such dangers. Are we less than human after death? Would it not be more reasonable to suppose that the medium was suffering from a mild form of insanity than that such conditions exist in the Spirit-world as this statement would imply?

"Insane spirits!" To my mind (and I have given the subject a good deal of study) insanity is simply the result of a diseased physical organization, often proceeding from mere functional disturbance; the telegraphic communication between the soul and body is impaired, by which the mind is temporarily deprived of its rightful agents, while itself is intact, unimpaired—and therefore I cannot conceive of an insane spirit. If a spirit appears through a medium to be insane, may it not be for identification? The brain is the medium of the mind, as the atmosphere is of light. If the medium is impure (impaired) the refractions or thoughts are abnormal, but the soul is really no more darkened by the diseased body than the sun is by the clouds.

Again, in reference to our power to resist evil spirits more readily than the influence of a human will, I do not say that we cannot ward off the power of a human mesmerist—we certainly can. The reason I would assign for the former statement is this: The human psychologist has, perhaps, in addition to will-power a personal, palpable, visible fascination; fine physical magnetism ever at his

command, and is essentially on the same physical plane; there are natural affinities of atomic structure, all of which he can bring to bear upon the sensitive, but with all these advantages over a controlling spirit, if the sensitive is intelligent and aware of the danger, his power may be resisted and overcome. Were we to admit as a valid excuse for criminal acts, the claim of spirit-control, where would be the end? How wide open would be thrown the floodgates of crime! To me there is something monstrous and unnatural in Dr. Bloede's statement.

That very many of the spirits incessantly manifesting through mediums, do this for the gratification of their own wishes or passions, from the desire to repeat their earthly enjoyments, to taste again the pleasures of human life, to reassert and propagate their former errors, to continue their tricky ways, to indulge their vanity, pride, envy, hatred and revenge. ... That the Spirit-world, which every second is peopled by newcomers from the material realm, must be swarming with crude, undeveloped or half-developed inhabitants, who finding the means of re-entering the much regretted earth-sphere, will be anxious to relive the thread of self-gratification broken by their death.

Did I believe this, could I by any possibility come to accept the above as true, from that hour my mediumship would become the horror of my life. I would study with all my might, to outgrow it. I would never open my lips, voluntarily again on the "beauties of our philosophy." I would not be understood as holding the doctrine of instantaneous conversion and perfect purity and happiness after death. Far from it; but as I said, pure malignity is rare in this world; most of our evil acts are for purely material ends. Death must be a step in advance. Nature does not indulge in unmitigated malevolence. Where a poisonous weed or reptile flourishes the antidote is sure to be near. No evil is inevitable. We are all armed by nature, with just such weapons as we are sure to need. The medium's safe-guard is a pure heart. The Spiritualist's sheet anchor is common-sense.

KELIZABETH LOWE WATSON.

Reason or Superstition.

BY MRS. HESTER M. POOLE.

The lecture by Mrs. E. L. Watson, entitled "Morality and Individual Responsibility of Mediums," published in the issue of the JOURNAL, March 21st, touches upon topics of vital importance. Let me extract the following, showing the drift of her teachings:

"The psychological subject under control of the human will in the form, is a fair example of spirit mediumship. The analogy is perfect, and the mental phenomena are manifestations of the same laws. Now all mesmerists will tell you, that while they may induce their subjects to partake of food, and by dwelling in thought upon any peculiar flavor, can cause the subject to believe himself to be in actual enjoyment of his appetite, the operator can by no possibility share the illusion."

"This is precisely the relation sustained by a controlling spirit to the medium. Therefore, for mediums to claim any immunity before the law of common justice for their animalism, on the ground of 'obsession,' 'evil spirits,' etc., is a gross absurdity. ... If we are of a low, grivelling nature, our companions will be of that character. The saying, 'Birds of a feather flock together,' is as true of spirits as of men. Now, how, far as mediums are to be held responsible for their acts while under spirit influence? We answer, since 'evil spirits' cannot come into the medium's sphere except when appropriate conditions are furnished; the medium must be held responsible for the moral character of acts and communications proceeding therefrom. Anything short of that would throw the door to evil indulgences wide open, and put sceptic pleadings into the mouth of every mountebank claiming the gift of mediumship. The life, character, aspirations and general tendency of mediums determine the nature of the influences by which they shall be surrounded; therefore, I repeat, they are responsible for furnishing conditions which render it possible for malevolent spirits to perpetrate their wickedness in this world. If this is not a rational view of the subject; if our position is not tenable; if pure men and women, in spite of their desire for the good, may, through their susceptibility to spiritual influences, become the playthings of spirits less pure than themselves, then I say unto you mediumship must be considered a curse and the fewer mediums we have the better.... But on the contrary I affirm that mediums may repel evil influences from the Spirit-world even more readily than those of a mundane nature, for the reason that there is no fleshly bond between spirits and mortals. A virtuous will and pure desires impose an impenetrable barrier between mediums and evil spirits, and draw around them angelic hosts as a shining guard of protecting power forever."

In giving my hearty assent to these statements, let me speak not dogmatically, but as one who, for twenty three years, has been a close observer of almost every form of mediumship, and has endeavored to study the effect of Spiritism upon the morals of its believers. And certain conclusions have been forced upon me which are strengthened day by day.

Let us look at facts, and apply the laws of analogy. Do not the same moral laws obtain in the other world as this? Is a laxity of conduct pardonable on the part of mediums which would be subversive of law, order and decency if made general? Has the will no part to play in the mental economy of such? Is not this life for the purpose of grounding ourselves in everlasting principles, for disciplining and strengthening the will, and building up noble, self-restrained characters? Is there health or sanity in shuffling responsibility on another spirit, either embodied or disembodied?

It seems to me that nothing can be more deleterious than to believe the negative. He who wishes an excuse for any mean course of action, who is determined to gratify his desires at any expense, has, in such a case, only to say, "I was under spirit influence." And thus a door is opened to all the festering brood of unbridled passions that, rightly restrained, would give untold power, dignity and usefulness to their possessors.

Alone we came into this world, alone we live our brief lives, and alone we go out into the vast Beyond! True, we are connected by an almost infinite number of ties with our fellows, but stronger and holier the cord which binds us to the Father and Author of all being. The divine reservoir of Love and Wisdom is always ready to reinforce the feeble will, to fix the wavering purpose, to quicken the germs of righteousness.

We may receive suggestion and advice from others, embodied or disembodied; but the well-poised, self-respecting person will in-

Continued on Eighth Page.

Horsford's Acid Phosphate.

DRANK WITH SODA WATER
is delicious. All druggists have it. It is refreshing and cooling. Try it often.

Woman and the Household.

BY HESTER M. POOLE.
[28 Greenwich Avenue, New York City.]

TO THE SPIRIT OF PEACE.

Leave me not yet! Leave me not cold and lonely,
Thou dear ideal of my pining heart!
Thou art the friend, the beautiful, the only
Whom I would keep to all the world depart;
Thou, that dost veil the fairest flower with glory,
Spirit of light and loveliness and truth!
Thou that didst tell me a sweet, fairy story
Of my dim future, in my wishful youth!
Thou, who canst weave a halo round the spirit
Through which naught mean or evil dare intrude,
Rescue me not yet the gift which I inherit
From Heaven and thee, that dearest, holiest good!

Leave me not now! Leave me not cold and lonely,
Thou starry prophet of my pining heart!
Thou art the friend, the tenderest, the only
With whom, of all, I would be dearest to part.
Thou that canst tell me in my dreaming childhood
Shaping the changeful clouds to pleasant rare,
Peopling the smiling vale and shaded wilderness
With airy beings faint yet strangely fair,
Telling me all the seaborn breeze was saying
While it went whispering through the willing leaves,
Bidding me listen to the light rain, playing
Its pleasant tune about the household eaves,
Telling the low, sweet ripple of the river,
Till its melodious murmur seemed a song,
A tender and sweet chant, repeated ever,
A sweet, impassioned chant of love and wrong!
Well do I know that I have wronged thine altar,
With the light offerings of an idle's mind,
And thus with shame, my pleading prayer I falter,
Leave me not, spirit, deaf and dumb and blind!
Deaf to the mystic harmony of nature,
Blind to the beauty of her stars and flowers,
Leave me not, heavenly, yet human teacher,
Lonely and lost in this cold world of ours!
Heaven knows I need thy music and thy beauty
Still to beguile me on my weary way,
To lighten to my soul the cares of duty,
And bless with radiant dreams the darkened day!
To charm my wild heart in the worldly revel
Lest, I too, join the aimless, false and vain;
Let me not lower to the soulless level
Of those whom now I pity and disdain!
Leave me not yet leave me not cold and pining,
Thou bird of paradise whose plumes of light
Where'er they rested, left a glory shining,
Fly not to heaven or let me share thy flight!

—Frances S. Osgood.

This week we continue Mrs. Matilda Joselyn Gage's admirable resume of woman's inventive genius. Since it was written, however, many hundred patents have been filed at Washington, mostly helpful of woman's labor in the household. From three to ten are thus entered every week.

WOMAN AS AN INVENTOR.

The great difficulty of separating the seed from the cotton was, at the close of the war of the Revolution, the staple subject of conversation among planters. To separate a pound of the black seed from the lint was a day's task for a negro. It was the regular custom of the planter's family to unite in this work every evening, and a fortune was prophesied for the person who should construct a machine capable of doing the work. After a conversation of this character between some guests at her house, Mrs. Greene conceived an idea of such a machine, and entrusted its construction to the hands of Eli Whitney, then boarding with her, who possessed the usual New England facility in the use of tools. The wooden teeth at first trial not doing their work well, Mr. Whitney wished to abandon the machine altogether, but Mrs. Greene, whose faith in ultimate success never wavered, would not consent; she suggested the substitution of wire. Within ten days from the first conception of Mrs. Greene's ideas, a small model was completed, so perfect in its construction that all succeeding gins have been based upon it.

This invention produced an extraordinary increase in the culture of cotton. Instead of the single pound cleaned by hand, three hundred pounds were now daily separated from the lint at the same cost. Not only did the languishing industries of the South receive a sudden and stable impetus, but every part of the world felt the influence of this woman's idea. It may be asked why Mrs. Greene, then a widow, did not take out the patent in her own name; but to have done so would have exposed her to the ridicule and contumely of her friends and a loss of her position in society, which frowned upon any attempt at outside industry for woman. Through her second husband, Mr. Milles, she afterward assumed a subordinate interest in it.

A very slight investigation proves that patents taken out in some man's name are, in many instances, due to women. A recent instance of this kind is Miss Rose McLaughlin's invention of underglaze painting on pottery. Miss McLaughlin, desiring that all artists should share in its benefits, explained her process to every person who asked her, and even wrote a book giving this information. But a certain man, seeing its value, took out a patent upon it.

MANY FIELDS.

Systems for improved drainage; for better ventilation; for forcing water to great heights and distances; a thousand household appliances, etc., are the fruits of woman's inventive genius; but they must be passed by, as this paper is designed simply to attract public attention toward a subject upon which much ignorance and misapprehension exist. The deep-sea telescope, invented by Mrs. Mather, and improved by her daughter, is a unique and important invention, bringing the bottoms of the largest ships to view without the expense of raising them into a dry-dock. By its means wrecks can be inspected, obstructions to navigation removed, torpedoes successfully sought for and immense sums annually saved to the marine service.

A machine which, for its complicated mechanism and extraordinary ingenuity, has attracted much attention both in this country and Europe, is that for the manufacture of satchel bottom paper bags. Many men of mechanical genius long directed their attention to this problem without success. Miss Maggie Knight, to whose genius this machine is due, received a compromise from the Commissioner of Patents upon its entire originality.

Medicine, even in modern times, owes much to woman. It was her knowledge of this art that woman's persecution for witchcraft in the Middle Ages was largely due. Through Madame de Coudray's invention of the manikin, a knowledge of physiology has been much more widely diffused than would otherwise have been possible. Many delicate and important surgical instruments owe their origin to woman, as also the adaptation of wax for recording medical observations. Dr. Hunter was indebted for the illustrations of a woman preserved in wax.

The invention of pillow-lace by Barbara Uttman, of Annaberg, Saxony, was one of those occurrences in which we clearly see the providence of God, for about that period the mines, in which most of the peasantry worked, became less productive than formerly, and vell embroidered after the Italian method, the

making of which was followed by the families of the miners, were also less in demand. A large part of the population thus simultaneously thrown out of employment, were on the verge of great misery when Barbara Uttman invented lace, and taught her necessities country-women the art of making it. A desire for the work spread with great rapidity, and its manufacture soon gave competence to thousands of persons who, without its invention at that period, must have suffered greatly, and perhaps died from starvation.

Nor was the worth of the invention confined to a limited extent of country or of short duration, for the art of making it was in time carried from country to country, and various European States are at this day deriving a great revenue from its manufacture. In France alone, two hundred thousand women are employed upon it, and the varieties made are numerous and valuable. Valenciennes (real), Chantilly, Elise, Alencon blond and Alencon point, are all pillow laces, and all made in France.

Many cities are famous alone from the manufacture of some particular variety of lace. Caen and Bayeux excel in certain kinds of silk goods, as veils, scarfs, mantles, robes and shawls. Chantilly, so fashionable and so expensive the present season, is made at a place of that name peculiar for its elaborate and costly varieties of silk lace. Elegant designs for very light and open flax thread are found at Mirecourt; while Alencon is celebrated the world over for its costly point laces, the manufacture of which is confined to a few families, and is with them hereditary. The thread itself is of very costly fineness, and when wrought by the needle in points, its value is enormous, and no other art is said to bring about such an extraordinary increase of value from a material worth so little as flax in an unwrought state.

While every invention, however small, develops new industries, provides work for a multitude of people, increases commercial activity, adds to the revenues of the world and renders life more desirable, great inventions broaden the boundaries of human thought, bring about social, religious and political changes, hurrying mankind on to a new civilization. Lesty forcibly shows the loss to the world from the celibacy and martyrdom of the best human element in the past. No less is the darkness of the world kept more dense, and its civilization retarded, by all forms of thought, customs and society or systems of law which prevent the full development and exercise of woman's inventive powers.

Magazines for May Received.

THE MAGAZINE OF ART. (Cassell & Co., New York.) This is a gala number. It is adorned with five full page illustrations, besides smaller ones on almost every page. The frontispiece is a study of a head from the original by Sir Thomas Lawrence. The other page pictures are, The Petition, The Deben above Woodbridge, The Head of Orpheus, David, East Suffolk Memories. The number opens with a sketch by Mr. Sidney Colvin, followed by a short biography of Gustave Moreau, and other articles, of which Prof. Moreau from the French Renaissance and Mr. Austin Dobson's paper on Peg Woffington will prove attractive. A careful review of Mr. Hamerton's landscape is strikingly illustrated. The concluding illustrated article, describes an American country house. The poetry of the number, April Once More, is illustrated by Mary L. Gow.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) This magazine contains interesting serials and a number of other stories, long and short, grave and gay. Our Family Doctor writes on Reform in Diet and Cookery; A Pilgrimage to Buddha's Tooth, in company with the Prince of Wales, is described. On the Tramp is an account of the "walking gentlemen" out of an engagement, who infect the streets and highways. Shakespeare's birthday, April 23rd, is celebrated in an appropriate article. The closing article impresses the fact that Anglomania is rampant in Paris as in New York. Illustrations brighten nearly every page, and poetry and music add a pleasing variety to this number.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The announcement that the real name of the author of The Prophet of the Great Smoky Mountains is not Charles Egbert Crowshead, but Mary N. Murfree, will cause many readers of that story to turn back to the first chapter and continue the story in the light of this discovery. Mrs. Oliphant's serial is continued, as is La Marsh Island. Dr. Holmes turns over some leaves in his New Portfolio, and the genial articles on Madame Mohl and her Salon are completed. "Interesting short papers in this issue are, The Misused H of England, Children in Early Christianity, A Bird-Lover's April; Henry James contributes a critique of Cross's Life of George Eliot. There is some excellent poetry, and the usual Contributors' Club and Books of the Month close the number.

THE DECORATOR AND FURNISHER. (30 East Fourteenth St., New York.) The first number of this admirable monthly, contains articles on Tiles Historically considered, A New Art, Decorative Interiors in the Seney Collection, Japanese and Chinese Art, Colonial Clocks, and several shorter papers and suggestive items of much value. It is elaborately illustrated, and will prove not only an assistance to the wealthy art-loving readers, but it has also some-aid for those with moderate means who take pleasure in home decorations.

THE PHRENOLOGICAL MAGAZINE. (L. N. Fowler, London, Eng.) The March and April numbers of this periodical are just to hand. The former opens with a sketch of Saml. Eadon, M. D., M. A., and treats of Character and Organization, Health and Longevity of the Jews, Unsuccessful Men, etc. The latter number deals with Phrenology and its Critics, The Contents of Children's Minds, Emancipation from Nerves, Cooking—a Fine Art, The Training of Children, and closes with The Hyebrough Mystery and the customary complement of Book Notices and editorial matter.

THE WOMAN'S MAGAZINE. (Frank E. Housh, Brattleboro, Vt.) The March number opens with a continuation of Miss Frances E. Willard's paper on Egypt, followed by interesting Reminiscences of the Carys. The question, Why do Women have Inferior Minds to Men, is discussed. Photographs of Polygamy, Our Cherokee Sister, Bee Keeping for Women, short articles, stories, poetry, and editorial items make up this attractive number.

NATIONAL W. C. T. U. BULLETIN. (Mrs. Esther T. Housh, Brattleboro, Vt.) A little monthly containing short articles and items of interest, designed to aid in furthering the objects of the Woman's Christian Temperance Union.

ST. LOUIS MAGAZINE. (Magazine Co., St. Louis, Mo.) The May installment of this magazine is freighted with the usual amount of good matter, comprising short sketches, stories, poetry, etc.

THE QUIVER. (Cassell & Co., New York.) Contents: Sunday-School Addresses; Temper—Good and Bad; A Plea for Public Playgrounds; Nothing to learn; Sunday thoughts in other Lands; On Living to ourselves; Life's Halting Places; The growth of the New Testament; Reserve Force in Character; A Real bit of Sunshine; Mollie's Maiden's; A Poor Man's Wife.

THE UNITARIAN REVIEW AND RELIGIOUS MAGAZINE. (141 Franklin St., Boston.) Contents: The Sabbath Question once more, Edwin D. Mead; William Henry Channing, by Rev. James Freeman Clarke, D. D.; A story of some French Liberal Protestants, by Rev. A. P. Putnam, D. D.; Some old Church Records; John Ruskin, Economist; Editor's Note-Book; Review of Current Literature.

MISCELLANEOUS NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) A monthly, with Answers to Questions in all Departments of Literature.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE PRIMITIVE MIND-CURE. The Nature and Power of Faith; Or, Elementary Lessons in Christian Philosophy and Transcendental Medicine. By F. Evans, author of "Mental Medicine," "Soul and Body," "Divine Law of Cure," etc. Boston: H. H. Carter & Co. Chicago: Sanitary Publishing Co. Price, \$1.50.

The author advances from the proposition, "That man is already a spirit, and not merely sometime to become one," and then leads us to the idea "that all causes are absolutely invisible to the external senses," assuring us that "The Being we call God is the most intimately present and active force in the world... and when we are in the interior state, and act from that region of our being, we are in the realm of causation, and the thoughts and volitions of the spirit become themselves causes, especially when they act in harmony with the benevolent aims of the Universal Mind, of which our minds are only personal limitations."

We have long since come to look upon the body as the habitation of the spirit, not as the real person; but the transcendentalism of the metaphysical scientists is traveling so fast away from all our former modes of thought that we can hardly keep pace with their imaginary or real progress. We can conceive the correctness of the teaching which Spiritualism has offered, that the pain we suffered when the hand was injured was not in the hand but in the brain, the nerve connecting the two parts conveying the knowledge of the injury to the nervous system; but we are brought to an abrupt termination of that idea if we accept as a truth that "the brain does not feel, that the head does not ache, that all we have to do to get rid of what we call pain is to have faith that it does not exist, that the spirit cannot suffer pain," that that faith is in us or is us, and when we let it have its perfect work, disease cannot longer affect us. Are, then, all our ills imaginary, after all we have thought we felt and suffered? Is the consciousness of pain and distress only the allowing the lower to control the greater, misleading us into the belief that we really do suffer when we do not suffer at all? Such are the teachings of our author. We can agree with him that God-Spirit is all in all; that we are an infinitesimal part of the infinite and close using it may seem to us, but we are not, and every molecule of so-called matter, as outwardly formed by, and interpenetrated with, the divine life-essence of this Universal Intelligence. If this idea is correct we cannot see how we can get rid of the fact of suffering when anything goes wrong with the molecular structure of its functions. On the other hand, faith or will operating imperfectly to the five senses, but in strict accordance with the sixth and seventh—intuition or spirituality, and angelic life or celestial wisdom—can control and regulate these irregularities and disturbed molecular conditions, which telegraph from self-operating batteries along the nerves of sensation to the seat of the higher or interior faculties, that there is suffering in the household. It is here the mind can be applied to control the action of its grosser envelope, and the patient is led, as our author expresses it, "to forget his disease."

He has brought forward a fund of rare information in this volume, and it does not so much matter in what form he expresses the action of the human will in concert with the Divine Mind, so he leads us to a conscious knowledge, that the healing power is in us, and that the invisible spirit agencies will work with us in "healing the nations."

New Books Received.

HEGEL'S ESTHETICS. A Critical Exposition. By John Steinfeldt. Chicago: S. T. D. Chicago: S. C. Griggs & Co. Price, cloth bound, \$1.25.

VOLTAIRE'S ROMANCES. Translated from the French. New York: Peter Eckler. Complete in one volume.

THE WIT AND WISDOM OF E. BULWER-LYTTON. Compiled by C. L. Bonney. New York: John B. Alden.

THE MORALS OF CHRIST. A Comparison with Contemporary Systems. By Austin Bierbower. Chicago: Colver Book Co.

PELVIC AND HERNIAL THERAPEUTICS. Principles and Methods for remedying chronic affections of Lower parts of the Trunk, including procedures for Self-Cure. By Geo. H. Taylor, M. D. New York: John B. Alden. Cloth, price 75 cents.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 9, 1885.

The Relation of Spiritualism to Science, by Alfred R. Wallace.

A late Sunday issue of the Boston Herald has an article written by this eminent English scientist for that journal, and for a few other leading newspapers, on Spiritualism in its relations to science, from the standpoint of a man able and experienced in both, and believing in them as parts of a great whole. Were it not copyrighted, we would gladly give it entire, but must rest content with a few suggestive extracts, and a word of comment. The publication of such an article, prepared expressly for the pages of these influential daily journals, is significant and inspiring, for it shows the gain of that truth for which the steadfast Spiritualist stands and labors. A few years ago these newspapers would hardly have quoted anything, even from a distinguished man like Mr. Wallace, on this subject, but now they ask him to write for them. The newspaper is a mental and spiritual thermometer; it feels the changes in temperature, and its record is high or low as hospitable warmth or a chilling frost fills the air. That thermometer is rising, because the mental and spiritual atmosphere grows warm—the public mind is more hospitable to these great truths, once despised, still slighted by many, but sure to win.

The pseudo-scientists, proud of their materialism, sneering at anything back of their physical basis of life, holding mind as some flitting effluence from that matter which they absurdly make creative and sovereign, may well take warning. It is true in the nature of things that "pride goeth before destruction and a haughty spirit before a fall." In due time, and sooner than they think, the light of Spiritualism will shine on the upward path of a more perfect science, and in that light their shallow bigotry will be plainly seen, and, if they are paid in their own coin, they may be called "cranks." Mr. Wallace opens by saying:

It is a common, but mistaken, notion that the conclusions of science are antagonistic to the alleged phenomena of modern Spiritualism. The majority of our teachers and students of science are no doubt antagonistic, but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers from Galileo in the dark ages to Boucher de Perthes in our own times. But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading superstition and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture—of being, in fact, either half-witted enthusiasts or credulous fools. Such denunciations, however, affect us little. The fact that Spiritualism has firmly established itself in our skeptical and materialistic age, that it has continuously grown and developed for nearly forty years, that by mere weight of evidence and in spite of the most powerful prepossessions it has compelled recognition by an ever-increasing body of men in all classes of society, and has gained adherents in the highest ranks of science and philosophy, and finally, that despite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made—all this affords a conclusive answer to the objections so commonly urged against it.

He then defines science as "full and systematic knowledge of the universe in which we live, leading to the discovery of laws and the comprehension of causes; those laws and causes to be sought in the 'unseen universe,' and in mental operations, as well as in the outer world. He speaks of Spiritualism as making the past more rational and inspiring, and thinks that theology will be vivified and made more rational by its help, and that it will 'furnish us with the much needed basis of a true ethical system.' In this conclusion Hudson Tuttle, in his excellent book, 'The Ethics of Spiritualism,' was in advance of his English co-worker, but each, no doubt, wrought without knowledge of the work of the other.

Wallace finally says:

This world-life not only lends itself to the production

tion by gradual evolution of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to the continuous development of the higher spiritual nature of man. In a perfect and harmonious world perfect beings might possibly have been created, but could hardly have been evolved, and it may well be that evolution is the great fundamental law of the universe of the mind as well as of matter. The need for labor in order to live, the constant struggle against the forces of nature, the antagonism of the good and the bad, the oppression of the weak by the strong, the untiring and devoted search required to wrest from nature her secret powers and hidden treasures—all directly assist in developing the varied powers of mind and body and the nobler impulses of our nature. Thus all the material imperfections of our globe, the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest, have each served as a stimulant to develop and strengthen man's intellectual nature; while the oppression and wrong, the ignorance and crime, the misery and pain that always and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity and love, which we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive could have been developed by any other means.

His excellent article closes as follows:

Not only does Spiritualism offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure and sound basis, not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire it gives—
 The deep assurance that the wrongs of life
 Will find their perfect guardian! That the scheme
 So broken here will elsewhere be fulfilled!
 Hope no longer, but a sure and certain goal,
 Love's long lost yearnings satisfied, not still'd!

The Boston Herald, the Detroit Post, and other papers in this syndicate show a breadth and sagacity which are commendable. In taking pains to give their readers this essay. While we are glad that Mr. Wallace was willing to make his able contribution to the columns, we do not forget that there are those among our home writers on Spiritualism—whose experience and thoughtful care and inspired souls fit them to write with equal ability. In due time they will be recognized, and meanwhile the truth they see and serve is their reward, richer than any that fame can give without it.

A Chapter About a Pewter Faucet.

For ways that are dark and tricks that are vain the peripatetic purveyor of perennial platitudes branded "Robert Dale Owen," "Garfield," "Charles Sumner," "The Band," etc., can double discount the "heavenly Chinee." On Sunday morning, the 26th ult., her audience was informed that in the evening "the controls" would have an important announcement to make. This information, together with the mysterious manners of her chief worshippers, excited curiosity to a high pitch. In the evening the audience were informed that they were listening to the "instrument" for the last time for the present, though they might see her later. Only the Friday before had it come to the knowledge of the medium that, through "Oulina," an engagement had been made for the speaker in England by the command of "the band." This order from headquarters came apparently with no previous intimation, or expectation on the part of either the "instrument," her attendants, or her commissary and quartermaster corps—officers of her Chicago Society. Though the lease of the hall had another month to run and the Society was \$650 in debt with only \$200 of it pledged and no more in sight or fair prospect, yet must the unexpected summons be obeyed. To those dear good old gullible souls of both sexes who listened to the story of which the foregoing is but an imperfect summary, the following editorial item from Light (London) of April 18th may be soothing syrup:

Mrs. RICHMOND.—We are informed that the committee who acted for Mrs. Richmond during her visit last year have invited her to repeat her visit to London in May and June, and request her to give the courses given at the Kensington Town Hall on Sunday evenings.

After having been calmed and comforted by this English corroboration of the total surprise of the "instrument," the following tonic will be beneficial to the sick and sorrowing mourners; it is extracted from The Medium and Daybreak (London) of April 17th, and may be taken thus:

We have been desired to announce that Mrs. Richmond has been invited to visit England in the coming summer. We have done much to spread spiritual teachings given through Mrs. Richmond in the past; but as an instrument for the dissemination of Christian dogmas amongst Spiritualists, we have no sympathy with her, and do not desire to be recognized as the organ of her work. There are others, who, no doubt, will find such a task congenial to them, and to such we will gladly allow a service to pass, which we cannot on conscientious grounds take up. We do not believe in the truth of these dogmas; and though we place no impediment in the way of those who do so, or feel it to be to their interest in disseminating them, yet we claim our liberty to serve the God of the New Era, and refrain from all that interferes with His great Salvation, or usurps the position He alone should occupy.

To the outside world, to all except her pitiful score or two of worshippers, the foregoing clippings afford conclusive evidence that while the "instrument" has wowed it fine, yet it is too thin for general service. That she knew naught of all this is simply unbelievable.

In the light of these English extracts, the watchful care of "Oulina" as exemplified at a late meeting of the Ladies' Union, where she, as it is reported, advised that the property be sold and the proceeds given to her medium, is apparent. "Oulina" is a smooth spoken lass; she can babble baby talk and mangle the English language so sweetly. When she prattles about "Water Lily" (her medium), and "Sapphire" (her medium's fourth husband), and tells the story of their journey toward the "rising sun" on a "fire busalo" (train of cars) and the voyage across the "big watah" it is so exuberantly entrancing, so divinely inspiring that one feels like exclaiming, blessed baby! forgetting that "Oulina" is a venerable character, whose frequent incarnations finally bring her back now as an Indian princess, forgetting that this lisping voice and infantile prattle come from one who in an earlier earthly embodiment was Vittoria Colonna, the most celebrated poetess of Italy. But she apparently

retains her poetic imagination, and with the help of her later experience as an Indian, is able to "draw the long bow" with facility.

Brother Burns in his Medium and Daybreak gives notice that he has no sympathy with Mrs. Richmond "as an instrument for the dissemination of Christian dogmas amongst Spiritualists." Now this is hard, hard on the Christians who have enough to bear already. That Mrs. Richmond has been for years assiduously engaged in reviving some of the superstitions of primitive man, that she has varnished up and remodelled ancient myths and offered them as the modern out-pur of a high spiritual source, may be true; but that she inculcates dogmas originating with Christians may be seriously questioned, until proof is offered. The spirit command to go to England may possibly come from the fact that the "instrument" is without a sustaining constituency in America. No evil is wished to the English Spiritualists, but it may be said by the Spiritualists of America, "Take her! Keep her! In getting rid of her, our gain is your loss, and may the good angels guard and protect you in this your time of trial!"

The Christian Register on "a Celebrated Pad."

The Register comes from its pleasant Unitarian quarters in Boston with the following sensible editorial:

We have received a circular giving a sketch of a "celebrated pad," which the inventor claims has "cured more cases of disease of all sorts, and particularly such as arise from 'Spirit ObSESSION,' than any single agent for the relief of human suffering." We are told that "the philosophy of the pad, though subtle, is simple." It is prepared under the direction of the inventor, "and opens an avenue for him and his Spirit Class to visit the patient, and apply for this cure those marvelous agencies which are so much more effective than the anesthetic pills and draughts of our day." The circular is accompanied by various testimonials. "I received," says one, "your 'Pad.' I sat according to directions. After sitting about five minutes the first night, I felt thoughts upon my forehead, then I felt the Spirit's Magnetism, and was filled with it. I felt much relieved, went to bed and slept all night, which was an unusual occurrence for me. The second night, I experienced about the same treatment as on the first, with the exception that I could feel their weight on my shoulders and head, just as though some person had his hands on my head." Another patient testifies that the evil spirits tried twice to attack her after the pad was on, but "each time found a Sedan." Such testimonials, sufficiently amusing and absurd, also have their melancholy aspects. That people who can read and write are willing to spend their money for the use of an amulet to keep away evil spirits is evidence that credulity is not extinguished by the diffusion of popular knowledge. This is, sometimes, called a faithless age. Such facts as these show that, even after people have put away the superstitions of the Church, they can invent others which are just as irrational and much more dishonest.

Of this pad we know nothing, save from this article, but it looks like a shrewd scheme of some knave, or the delusion of a "crank," and the Register's comments are just such as we would make, and are welcome, come from whom they may.

Unitarians are people of good manners and intelligence, but human after all, and sometimes do foolish things. Suppose we should chronicle their follies, with due criticism, but be silent as to the higher aspects of their thought and life, would that be a full and fair statement of Unitarianism?

Does not the Register, well-nigh unconsciously, fall into this way of parading and exposing follies like this "celebrated pad" and ignoring the higher aspects of Spiritualism?

We do not remember seeing in its columns any extracts from the wisely eloquent statements of our best writers, although it gives, with catholic breadth and impartiality, extracts from the good words of evangelical teachers on one side and from the Index on the other.

Signs of Growth.

A friend tells us a late incident which illustrates the growth of thought touching the inner life and the life beyond.

In a neighboring Western city he met, on a street corner, a gentleman connected with the press who said:

You are the man I wanted to see, to tell you of a curious experience of mine that might interest you as a Spiritualist. Last night I had a vivid dream, in which a leading newspaper man here said: "I want you to come to my office, for I've something for you to see." It impressed me so much that I told myself of it in the morning, and soon after went to the office of the man I had seen in my dream. He was busy with another person, and barely nodded to me as I took a seat. After a while I was about to leave, when he looked at me and said: "Don't go. I've wanted to see you. Wait for me." I waited until he came to my office, for I've something for you to see, as he told me, he wanted me to look over and pronounce on its merits, and this wish had been strongly on his mind all the day before. Here is the manuscript, in my side pocket, which I got by following my dream. It is indeed singular. I saw the man who gave it to me pass our door last night, but did not then think of this matter. It all came first in my dream.

Our friend remarked yet no miracle. The strong wish of this man to see you at his office might have impressed you in a subtle way, or some spirit might have done that by your dream. You can judge, perhaps, from other conditions, which is most probable.

At once he replied:

I don't believe in spirits doing such things, but this psychic research interests me. I've been reading some of the London and American reports of these new societies, and I think there is some subtle mind-power that reaches a great way, and which these able men will find out more about.

Our informant says that a few years ago this man would have repudiated the "mind-power" which he now accepts, and would have utterly ridiculed Spiritualism, of which he now spoke respectfully.

The world of mind is moving. The efforts in psychical research to supplant all idea of spirit agency or intelligence will fail. Much will be learned of the wondrous and penetrating influences of minds in these mortal bodies; a part of what are now held to be spirit-phenomena will be accounted for in that way, and thus undue credulity will be checked; men and women will think of their inner life with new reverence, but the larger power of minds, once in mortal forms, now

in finer and incorruptible heavenly bodies will be found manifest in ways not otherwise to be made plain. Then, by slow but sure degrees, persons, like this gentleman led by his dream, who rejected mind-power yesterday, but accept and use it to-day to account for spirit-presence, will accept this also.

The Spiritualist has but to go on and "add to his faith knowledge," be firm and rational; ready to encourage and share in psychical research, with his spiritual theory, fortified by fact, as the best working hypothesis.

The "Natural Man" and Spiritualism.

The Advocate and Herald, Oakland, California, published by the Pacific Advent Christian Education Society, in its March issue has the following:

The RELIGIO-PHILOSOPHICAL JOURNAL, published in Chicago in the interest of spirit-delusion, in quoting from Bro. H. Irwin's article on Spiritualism in our January number, makes him say, "No teaching ever promulgated was so suited to the wants of man as is Spiritualism." Bro. Irwin said no such thing as this garbled quotation would imply. He did say, however, that "no teaching ever promulgated was so suited to the wants of the natural man as is Spiritualism." Why omit the qualifying word of this sentence, the very word which gives the real point, and plith of the author's remark? Suited to man's carnal desires is one thing, but suited to man's real need before God is quite another. The former Bro. Irwin said, but the latter, never. That spiritualism gratifies the carnality of man is well known to all. That the editor should be tempted to leave out the stinging point of Bro. Irwin's sentence is no wonder, but to yield to the temptation was not fair dealing with the quotation.

Always ready to rectify errors, even if unintentional, we publish this that Mr. Irwin may be set right. If we omitted the word supplied it was from haste, and not with intent to misstate. We have now done justice to Mr. Irwin, and must also do justice to the editor of this Advent organ. For him to use the term "spirit-delusion" is but an expression of his opinion—with which we do not agree, but to which he has a right. For him to say: "That spiritualism gratifies the carnality of man is well known to all," is the utterance of a gross falsehood, and he knows it to be such, unless he is a very ignorant man. It is also an insult to every advocate of Spiritualism. This Christian editor cannot point out, from the pages of the RELIGIO-PHILOSOPHICAL JOURNAL, any sanctions of vice or of a low standard of morals or ethics or practical life. We challenge him to the trial, and if he fails, as he will, he stands convicted of using grossly insulting as well as false language.

Does an expectation of the second coming of Christ license a man to manifest such a spirit?

Wants More Ringing.

To the Editor of the Religio-Philosophical Journal:

As one of the earliest observers of the phenomenal occurrences in connection with modern Spiritualism, and holding in such high regard as I do the important teachings which the facts of its presentation have furnished to the world of mankind, I am led by my convictions to put forth through your widely circulated JOURNAL, some thoughts which have many times pressed me for utterance.

The fact is, I presume, undeniable, that the office of mediumship is often assumed or simulated by the alleged presiders, who (to use a figure) don the garb of truth in order that the multitude may be deceived and prey upon the innocent and trusting souls who may be led by faith in the general subject, to become the dupes of these execrable charlatans.

While this is admitted, because a well known fact, it does in no wise militate against, but rather goes to prove, if proof at this day were at all necessary, the absolute reality of the thing it simulates, yet the crime, for such I deem it, of this blood-brothered fraud is so great and its injury to the cause of truth so base in its character, that I have often been led to the conclusion that true Spiritualists generally have been more than lax in their duty in not placing their ban of strong condemnation on these base imitations.

True, I have never witnessed these exhibitions called materializations of spirits, and yet I doubt not the verity of many, perhaps most of them. In fact, though peculiar, they are not any more marvelous in the light of our previously limited knowledge, than are those which reach us through the ordinary sound processes, or movements of bodies unaided by visible physical contact.

But they open wide the gates, inasmuch as the concealment of cabinet is a requisite feature for the commission of most despicable fraud; therefore, it becomes the absolute duty of Spiritualists to expose, if may be, and denounce the perpetrators—publicly if necessary, in order to justify the truth to the perception of many who might otherwise be led sorrowfully to lose their faith in a reality, and let go its sublime and satisfactory unfoldments.

These words are not written in a spirit of desire to incite one, as you may well know; but to prevent, so far as I can, by my words, and the cause which they inculcate, the heartless injury of unsuspecting souls, by designing and unprincipled shams under the assumed garb of mediums.

Will you give, in the columns of the JOURNAL, a ringing editorial on this subject, and thus serve the truth, and the sincere souls who seek it and desire justification?

Before I close, allow me to say that, to my best apprehension, the facts of modern Spiritualism have alone furnished the absolute proof of the life hereafter of the human soul. Previously to their advent we had but the possession of a blind faith, the greatest component of which was the principle of hope. Now we are in absolute possession of a demonstration, allied to an accompanying code of laws which, when we carefully consider them, are in entire consonance with the attributes of Deity and the best interests of the beings of his creation.

JOHN E. ROBINSON.

234 East 124th St., New York, April 27th, 1885.

The columns of the JOURNAL have been ringing the alarm and sounding the danger signal for years, and the reverberations have been taken up and echoed to the most remote parts of the civilized world, until now there is a widespread and rapidly increasing demand for reform. This demand cannot be ignored with impunity! But the JOURNAL can only agitate; it cannot of itself alone work the reform; that must be done by Spiritualists co-operating in persistent and determined action to bring about a better state of affairs. Let Spiritualists individually and collectively resolve to put an end to the vast network of fraudulent and doubtful methods and the current year will witness a tremendous change.

Mrs. E. L. Watson Next Sunday.

This gifted inspirational speaker will lecture next Sunday the 10th inst., at Martine's Hall, 55 South Ada Street, near Madison. She will speak at 10:45 A. M., and 7:45 P. M. This will be the only opportunity, probably, for a long time to hear Mrs. Watson.

A New Feature in Gen. Grant's Case.

The diverse views entertained by eminent practitioners with reference to the proper treatment of Gen. Grant, have evolved a curious "muddle" of opinions, through which no light, seemingly, can penetrate. Each system of medicine has its distinguished votaries, and the different methods of treatment advanced by each one, render it impossible for a disinterested party to make a proper selection therefrom. Now, in order to render this "muddle" still more dense, confusing and perplexing, M. C. S. announces to the already half-dazed world, that the metaphysicians of different localities have been clandestinely treating the distinguished General ever since the commencement of his late, marked improvement. Three times a week he is under the special supervision and tender ministrations of metaphysicians in Boston and Chicago, who propose to obliterate every vestige of his cancer, purify his blood, banish the nicotine from his system, tone up his business faculties and otherwise improve him, so that he will enjoy excellent health for many years to come, and be enabled to complete his history. M. C. S. says:

Gen. Grant's mind became sick or diseased, and that led to the disorder which his attending physicians have vainly tried to discover and heal. Leaving the body and its flags of distress to be observed by the "old school," these metaphysicians went to the seat of the disease—the mind of Grant, which has been sick unto death from a series of disappointments in politics, business, etc. Hence, by a system of mental or telegraphic communication which no one, even themselves, can understand and few believe, these mind-healers have, it is claimed, been operating upon Grant. Had they been allowed to come into his actual presence and banish the attending physicians and their noxious drugs Grant's recovery, they claim, would be more rapid. Let Grant's mind—his inner, unconscious mind—once get well, and Grant will be himself again. The metaphysicians locate the seat of disease or the power to resist disease in the mind, which makes the body rich and strong enough to ward off the enemies which threaten to cut the lines of communication between mind and matter.

The New Version.

It is said that the revision of the Old Testament has been completed, and May 21st the new version will be simultaneously issued in London, New York and Philadelphia. This version is the joint property of the Universities of Oxford and Cambridge, and each university will issue its own edition, although both will be printed from plates made from one set of types. The interest of the public and even of the booksellers, in the publication of the revised Old Testament appears thus far to be of rather a quiet sort, and such excitement as attended the issue of the New Testament four years ago is not anticipated. It is said that the universities have printed a much larger number of Bibles than was at first supposed to be sufficient to meet the demand. As to a comparison of the old and new versions of the Old Testament, nothing can be said at present, as the translators keep their own counsel. Every precaution has been taken to prevent a premature issue of the work and to prevent stray copies from getting out before the day of delivery. Verily, what will be the outcome of all these versions of the "infallible word" of God.

GENERAL ITEMS.

The editor of the JOURNAL has taken a trip East.

Mr. G. H. Brooks will speak in Geneva, O., during May.

Mrs. S. L. McCracken, the medium, has removed to 896 W. Lake street.

Dr. D. P. Kayner officiated at the funeral of Mrs. J. Wagner at Waukesha, Wis., April 30th.

The Rev. Dr. Burchard, author of the celebrated Rum, Romanism, and Rebellion alliteration, preached his farewell sermon in New York last Sunday.

Mrs. F. E. Johnston, a well known medium of Troy, Ohio, will remove some time this month to San Diego, Cal. She will find an excellent field there for the exercise of her mediumship.

Daniel White, M.D., of 507 Chestnut street, St. Louis, has the thanks of the JOURNAL for his continuous favors, extending over years, in sending valuable newspaper clippings.

S. W. Smith, nephew of the original Joseph, was arrested at Salt Lake City for still adhering to polygamy, and soon after E. D. Davis of St. John, Tooele County, was taken in on the same charge.

The JOURNAL is in receipt of copies of the addresses delivered at the sixty-third annual commencement of the Medical Department of the Columbian University (Washington), by Prof. Elliott Coues, M. D., and L. K. Groves, M. D.

Just as this number of the JOURNAL was going to press, we received the following telegram from Kansas City, from Dr. Thorne: "Mott is acquitted. Will send particulars by mail."

Federal Judge Deady has admitted Mrs. Mary A. Leonard as a member of the bar of the Federal courts of Oregon. Mrs. Leonard is the first woman admitted to practice in any courts in Oregon. A motion in the State Supreme Court asking for her admission was denied on constitutional grounds.

Mrs. Douglas Shady, and Sands met in consultation at the house of Gen. Grant last Sunday. They report that Saturday night was one of the best the General has had since the recovery began and that he slept well all night. The cancerous lump at the base of the tongue at present is not progressing, and the ulcerated portions of the throat, though not by any means healed, are clean, and the General's physical conditions improved. The glandular swelling that increased Saturday afternoon has almost disappeared.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

The Gems We Ask.

BY C. W. COOK.

We ask not gems of earth
That fade so soon away,
But gems of countless worth
From realms of perfect day;
Then "Open wide thy heavenly gates,
Ye everlasting doors,"
And flood with truth's transcendent light,
These thirsting souls of ours.

Grant Wisdom pure our crown to be,
And Love, our garment white,
While Mercy, Justice, Truth shall be
Our diadem of life;
In smothering Labor groan
Our hands with deeds of love,
While garments white, of Purity
Our bodies richly clothe.

Our spirits, clothed with gems more fair
Than earth has ever known,
Then, all this beauty may we wear
Not to ourselves alone,
But, freely as we have received,
So freely may we give;
And earth will surely better be
Because that we have lived.

Tribute to John Pierpont.

Last month a meeting was held in Boston to commemorate the centennial anniversary of the birth of John Pierpont, at which Bartol, Waterston and May, Unitarian clergymen, and Rev. A. A. Miner, Universalist, spoke fitly and well. John G. Whittier sent a letter, in which he said: "One of the manifest of men, he verified Bayard Taylor's words, that the bravest are the tenderest."

Rev. Samuel May of Leicester, Mass., a personal friend of Pierpont, dwelt most on his character and convictions. We give so much of his address as shows his justice and respect to his beloved friend and anti-slavery and temperance co-worker, as a Spiritualist. He said:

Mr. Pierpont was, chief of all, a preacher. But he was not only that; he was a scholar; a man of high literary taste; a man of noble presence and of glowing voice; an author of published discourses and poems of acknowledged merit, which have received the encomiums of competent critical authorities on both sides the water; an orator in the pulpit and elsewhere; a large contributor to the means and objects of public education; an active friend of many measures of public advantage.

In the latter part of his life he was pronounced better than intelligent communications may pass, and do pass, between dwellers upon the earth and those who have gone beyond, and for that faith has been adjudged by some less worthy of our intellectual respect and confidence than before. But why? I ask, and I think it may be equally asked by us, whether we do or do not accept his conclusions on this subject. Why, I think, because he was a man of more judgment (and I believe that much that deserves that name has figured as Spiritualism) as any one I ever knew. When Milton wrote—

"Millions of spiritual beings walk the earth
Unseen, both when we wake and when we sleep,"
If he did not sanctify the subject of such near neighborhood and the possibility of inter-communication, he at least made it respectable for all coming time. We may not be ready to share the faith, but we are estopped from regarding it as shallow or absurd.

The last public address which Mr. Pierpont made was in the city of Providence, at a convention of Spiritualists, in August, 1884, having then passed his eightieth birthday. "Why am I a Spiritualist?" he said; "and why do I bear that opprobrious name before the world? I answer, because I am thoroughly convinced that the leading doctrines of the Spiritualists are true." Were we to pursue his remarks to their end, I think all would agree that they are not wanting in clearness, cogency, or permanency, nor in moral and religious value. From myself I dissent, I am inclined to believe that before I address another spiritual convention, I may walk the earth unseen, and perhaps hold communication with you, or more. This is my faith, and to that faith I do not mean to prove infidel.

The next week, he died at Medford. At his funeral services in the Medford church, of which at one time he was minister, Rev. Caleb Stebbins, a worthy fellow-burder, made an address, admirably portraying Mr. Pierpont's life, character, and work.

We cannot afford, I think, to let such an example of Christian manliness die out of the remembrance and respect of our churches, of this city, of the American nation. We strengthen the cause of all human good, the more we make it known, the more we give it a lasting place in our grateful affection.

In Dreamland.

To the Editor of the Religio-Philosophical Journal:

I would like to give your many readers some of my experiences in dreams, clairvoyance and clairaudience. I was born near Rochester, Monroe Co., N. Y., and remained thereabouts until twenty-five years of age. From childhood I have been a dreamer, having prophetic visions in my sleep, sometimes symbolic, oftentimes literal, being fully verified. The first that I now recall distinctly occurred when I was about nine years of age. I had never known the blessing of grandparents on either side of the house. My parents' parents having passed out before my entrance on the stage of action, I consequently knew nothing of them. I was extremely lonely, and mentioned, but knew nothing of their mode of dress, speech, habits, etc. I was living at this time with my eldest sister, twenty miles from my father's, when one night in a dream I saw my grandmother on my mother's side. She sat down on the bed beside me, turned her gown very carefully up across her lap, smoothing it out, and at the same time I noticed a pipe and a bowl of tobacco, and a small cup of water, and she took the pipe from her mouth with her left hand, while with the right she stroked my curls, looking straight into my eyes. She said with slow measured accent:

"Six little graves beside of mine,
Perhaps there'll be in course of time."

In the morning I told sister I had seen grandma Richmond in the night. She asked me to describe her. On doing so she said the description was perfect in every particular. She smoked in her old age; always folded up her gown very precisely before lighting her pipe; her eyes were extremely black and sharp; she invariably stroked the children on the hair when talking to them; Of course, the rhyming prophecy, time alone determined the truthfulness of that. Thirty years were required for its fulfillment. There is now in the Quaker burying ground in Bolton, Lenawee Co., Mich., six little graves side by side, two of my own darlings, four of a sister, ranging from two months to twelve years of age. This vision occurred eight years before the advent of modern Spiritualism. One night twelve years later I dreamed of going to Spencerport on the Red Bird. After accomplishing my business, and as I stepped upon the Reindeer to return, the first person I met in the cabin was James Rich. I chatted with him about his visit and his unexpected return, etc. He reached his destination first, and when shortly afterward, I was about to get off, I took out my purse to pay my fare, when the Captain said that it had been paid. At breakfast the next morning I related my dream, when my husband said: "You won't see Jim to-day, for mother received a letter from him yesterday, saying he would not be home for a month yet." "Well," I said, "he may have changed his mind." I thought the more about the matter until I stepped on board the Reindeer to return home, when I saw my brother-in-law was the first to greet me; every part of my dream was fulfilled to the letter.

Now, if any one can account for these things other than by the spiritual hypothesis, let them rise and explain.
A. E. N. RICE.

Farewell Greetings to Mrs. Emma Hardinge-Britten, in Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

These uniting workers, Mr. and Mrs. J. L. Lillie, invited the friends of Mrs. Emma Hardinge-Britten to meet at their cozy parlors on Saturday evening, April 25th, to take a good-bye pressure of the hand and to give a "bon voyage" to this veteran and faithful worker. The walls of Mrs. Lillie's home were profusely adorned with pictures and bric-a-brac, showing artistic taste, and an air of home-like comfort permeated the rooms, and every face present beamed with kindly wishes to her, who had labored for the cause of Spiritualism already crossed the Atlantic twenty-six times, and who was now to return to her native land. Among those present were Mrs. C. A. and daughter, of New York City; Miss Bunsell, a gifted educationist, who favored us with her relation; Mr. Clark, Mr. Wheeler, Prof. Gaylord and Madame Gaylord, a gifted musician, who favored us with vocal and instrumental music. Among Brooklyn friends present were Hon. A. H. Dalley and wife, Mr. Albert Smith and wife, Mr. and Mrs. M. E. Brundage, Mrs. Denton and daughter, Wm. R. Tice, Mrs. J. C. Jones, Mr. F. O. Matthews, Mrs. C. G. Chaggett, Mrs. M. E. Beaka, Mr. and Mrs. La Fumace, Col. J. D. Grant and many others.

Mr. J. T. Lillie sang by request, "The King of the Road," and Hon. A. H. Dalley, in an address full of eloquence and feeling, told of the work that Mrs. Britten had already done to the cause, bidding her a hearty "God speed," and a warm welcome among the English Spiritualists who have always honored and appreciated her public work, and expressed the hope that she might soon return to America where such able and unselfish workers are so much needed.

Mrs. J. T. Lillie presented to Mrs. Britten a large and beautiful bouquet of flowers as the gift of a little baby-girl, whose christening by Mrs. Lillie a few months ago, formed a pleasant episode in her pastoral duties, and both of whom were present.

Mrs. Britten spoke with much feeling and happiness in bearing so many of our friends present in her house. She paid a cordial tribute to, and expressed a just appreciation of, Mrs. Britten's public work.

Mr. F. O. Matthews said he was glad to be present as a fellow countryman of Mrs. Britten, and told how much his conversations with her on spiritual laws and principles had helped him, and estimated that he, too, might return to England in a few months.

The writer made a few remarks, telling of the pioneer work of Mrs. Britten as a teacher of our faith, and reminded her that most of the "old guard" had passed on to the eternal home, and that very few of the Spiritualists of to-day knew of the trials and persecutions of the earlier teachers, mediums and clairvoyants in our faith.

Mrs. Britten spoke with much feeling and with great eloquence. She told how she became interested in the subject when she arrived in this country for the first time, twenty-seven years ago; that she would hear the raps in her room and also direct spirit voices, and they would say: "Emma, you must lecture," and, "Emma, you must preach." Strange words would meet her on the crowded thoroughfares of the city, on Broadway, saying the same thing. She said that this annoyed her very much. She was a member of the Church of England, and had been taught that women should keep silence in the church. Finally this had become so great an annoyance, that she determined to advertise for a position as a musical companion for a lady, for her board. She wrote an advertisement, and instead of taking a New York Herald to do so, she found herself at the editorial rooms of the *Spiritual Telegraph*, where she met Prof. S. B. Brittan, the editor, who, when she said she had an advertisement for a friend, he replied, "It is your own." She paid for its insertion, and in a day or two after its appearance a gentleman called at her boarding place on Fourth Avenue near Cooper Union. The lady with whom she boarded was a tradeswoman, and she said, "The gentleman said his wife was an invalid, and that she needed such a companion as she had advertised herself to be, and that he would engage her only that there was one thing in the way that might be a serious objection; he and his wife were Spiritualists. While he was saying this, Mrs. French came into the room, and the controlling spirit made an arrangement with this gentleman, Gen. E. P. Bullard of Watford, near Troy, N. Y., for Miss Hardinge to give two lectures on the following Sunday in the city of Troy. She was dumbfounded. During the intervening days she tried to write out a lecture, but they told her to drop her pen; they would see that she would not want for words or a subject. She was incredulous, and tried to commit to memory something that would take the place of a lecture.

She arrived in Troy on Saturday, and walked her room for hours, trying to find some plan to escape the dilemma that she was in. Sunday morning Miss Fannie Davis, now Mrs. Fannie Davis Smith, of Brandon, Vt., was to lecture. When the time came for the afternoon meeting, she was almost crazed with anxiety. The choir sang a beautiful tune and she said she could remember the music floating off far away in the air, and the next she was surrounded on the platform by the people, who said she had spoken for one and half hours, ably and eloquently, and from that time she never had been at a loss to speak. She found that the spirits were masters of the situation; she could implicitly trust them, and where she followed their advice and instructions, it was always for her best welfare. She then related some striking incidents. In all her public work she had been protected from danger by a stalwart Indian named Arrow Head, who showed to her a blood-red hand with a flaming torch, and when this symbol made its appearance she knew that all was well.

The narrative was listened to with deep interest by all present. By request of Mrs. Britten, Mr. and Mrs. Lillie sang, "The Land of Somewhere," and at a very loud shout the friends separated, all saying in great spirit a hearty "God speed" for her homeward trip.
Brooklyn, N. Y.
S. B. NICHOLS.

Slate-Writing.

To the Editor of the Religio-Philosophical Journal:

About the first of March last, I received an invitation from Dr. J. L. Taylor of Logansport, Ind., to visit him and his family for the purpose of giving exhibitions in independent slate-writing. Doctor Taylor is a most worthy and estimable gentleman and a very enthusiastic investigator of spiritual phenomena. He resides with Mr. and Mrs. Valsey, the father and mother of Mrs. Taylor, the Doctor's sister and her wife. They were in the city of Logansport, and received me so cordially and treated me so kindly, that I was made to feel at once as if I was amongst old friends. The first slate communication received was signed and purported to come from Maria M. King, who was a sister to Mrs. Valsey. The message was filled with joy and great satisfaction by the entire family, and was pronounced correct and satisfactory. They received many more tests, but none as gratifying to me as the words signed by Maria M. King. I do not feel that it would be right for me to disclose any of the messages received from her except this one sentence: "Dear brother and sister, it is all light and joy to me now." In another message she wrote: "I will continue to work." Such communications coming through me from Mrs. King, or any other pure and exalted spirit, gives me great pleasure. I shall long remember the visit to these friends at Logansport. I have lately received a letter from Mr. Alfred Zellweger, in Switzerland, inviting me to pay a visit to that country. He seems to have obtained my address from an article copied from your paper into *Light, More Light*, I hope you and your efforts in the good cause may continue to prosper.
Winamac, Ind.
JULIA E. BURNS.

"A Gross and Palpable Imposture."

To the Editor of the Religio-Philosophical Journal:

I deem it my duty to write for publication the following facts: In the fore part of this month I sent a letter containing sealed questions, directed to spirit friends, to Jas. V. Mansfield, Boston, Mass. I also enclosed \$3.00, the fee claimed. In two or three days a reply came which I regard, after making all due allowances as a Spiritualist, as a gross and palpable imposture; but that was not the chief disappointment; the "sealed-question" envelope had been opened, and the "Great Healer" said, "can you tell me of him?" The evidences were too plain to be mistaken. I still keep the envelope "as a guarantee of good (?) faith." Trusting that others will be less anxious to put \$3.00 into this trap, I am sincerely yours,
C. M. HANCOCK, M. D.
Davenport, Iowa.

A Dream Explained.

BY PROF. W. H. CHASEY.

To the Editor of the Religio-Philosophical Journal:

THE JOURNAL of April 15th contains an account of a remarkable dream and its verification, which seems to demand the serious attention of all who are interested in mental phenomena. The same number of your paper also contains a Texas paper a singular account of an "apparition," seen by a Sheriff and his Deputy. I propose to explain the dream and incidentally allude to the "apparition"; but I must content myself with assuming the existence of spirit, both out of the human form, and as an appearance thereto, for the sake of brevity.

I hold that spirit and matter are not convertible, one into the other, like steam and ice. Each is a distinct entity, and no more convertible than time into granite, or a degree of space into a bar of iron. Matter cannot exist without form, yet the form is constantly changing. I acknowledge but two substances, spirit and matter. Gas is one of the forms of matter; space is not matter in any sense, any more than time. Both are modifications of spirit. Spirit has no form; neither has space or time, because without limit or boundary. Spirit exists independent of matter, but the various forms of matter, with the appalling conditions, cannot exist without spirit. Life is one of the conditions of a form of matter, but neither matter nor spirit, being a sort of connecting link between the two, because of the fact that neither of them can exist without the other, there can be no life without spirit and matter, any more than there can be a child without two earthly parents, Jesus to the contrary notwithstanding. I use the word "life" as including the mineral, vegetable and animal, as well as human.

Weigh a horse-shoe magnet. Rub on it the points of a thousand knives. Weigh it again; it has lost none of its matter, yet each one of the knives will raise a needle against the force offered by gravitation. Whence this power? Is it material? Most assuredly not, else the weight of the magnet would be less. Then the force must be spiritual. But is it in the magnet? I say no, and challenge proof to the contrary. I assert that the force is outside of the magnet and offer as proof the fact that it will follow the steel into the most material contact. Then, even if it is proved that the magnetic force permeates all through the magnet, it does not disprove my premise, namely, that it is outside. Here we have a spirit force, acting at a distance from the material substance with which it is in contact, and even though unable to influence the steel at a greater distance than a millionth of an inch, so long as it does so, without contact, my premise is established.

The products of nature are homologous. The bones of my arm are homologous to those in the wing of a bird; and those of my hand, to those of a horse's foot. Parallels like these run through all nature, and by these analogies, standing upon the boundaries of the known, we are enabled to form estimates of the unknown. So the Columbus regarding the existence of another continent; so thought Leverrier when he attempted to account for the perturbations of Uranus; and, reasoning from the known to the unknown, he pointed out within less than one degree the place where an unknown planet should be, notwithstanding the orbit of Neptune lay a thousand millions of miles beyond the orbit of Uranus. This was one of the proudest achievements of science in all the history of the past.

In view of these facts, reasoning from the magnet to man, I have reason to say that man has a spirit that extends beyond his material form and acts outside of it, but still an appearance thereof. Having conceded this much, the next conclusion seems unavoidable, namely, that the spirit of "H. C. H." took cognizance of the death of William Danforth and that he, being a spirit, was permitted to appear to "H. C. H." his spirit impression of the information upon the sensory nerves; the nerves communicated the information to the brain, impressing it so powerfully that when the man awoke it seemed like a reality. Hence, allowing for the difference in intelligence between man and a magnet, this dream is no more marvellous than the attraction of the steel by the magnet.

But the apparition: instead of wondering at this phenomenon, my only wonder is that it should not be of more frequent occurrence. Although the body cannot live without the spirit, yet the spirit can exist (not live) without the body. Both the Sheriff and his Deputy were in a receptive condition. A spirit (or spirits) saw fit to impress the brains of both men with the idea that a horseman was keeping them waiting. The spirit of the horseman had a spiritual existence, but no material life, any more than the snakes seen by one suffering from *delirium tremens*. This was demonstrated by the Sheriff who found that when he struck at him with his pistol there was no more resistance than is offered by striking in the air, for there was nothing but space to strike at. This was an "apparition," just as the editor designated it. "Spirits materialized" is a contradiction of terms, just as much as "honest knave." Even if the Sheriff had declared that he shook hands with the "apparition," plainly feeling the clasp of a cold hand within his own, without contradicting him I should still maintain that it was only a spirit hand. When spirits can so impress the brain that one seems to see a material form, when there is none present, it is not logical to deny that the sense of feeling and likewise be made to deceive one. So, too, of all the other senses.

Nothing is lost in the interests of Spiritualism, by taking this view of the subject; besides, the scientist is silenced, for this theory embraces only the logic of science. But a "spirit materialization" is to a scientist an absurdity, commanding his respect no more than that of a "materialized devil," such as the materialized prodigies of the Scientific Society should not be tortured to quadrat with a theory, as religiousists try to make it. Let Spiritualists profit by their blunders and Spiritualism will be the gainer.
Portland, Oregon.

A Spirit's Voice in Church.

To the Editor of the Religio-Philosophical Journal:

On the morning of Easter, I attended the Bishop's Church. Curiously, perhaps, inclined me thither, as I was a stranger to the mode of conducting religious services there. After being comfortably seated, I glanced at the scenes around me. The atmosphere was fragrant with the perfume emanating from the rare flowers which decorated the church. Music came peeling forth from the organ, whilst a soft cadence lent a charm to the voice. The services commenced, and I sat in the midst of the congregation, was wrapped in awe. I felt, surely it is meet that there should be rejoicing, for is this not to glorify a risen Savior? Strange that I have been so long wandering in the dark, and now for the first time have attained a knowledge of what true worship is. My feelings were so in harmony with the worshippers, that I my preconceived ideas and prejudices vanished. Suddenly an electric shock passed through my system, and a voice, soft and pathetic in its tone, was heard saying:

"I am not here. I am at the bedside of the sick and suffering. I am with the outcast and down-trodden. I care naught for this splendor. It adds nothing to my honor and glory. Such worship to me is as chaff, which shall be consumed in the fires of everlasting truth."

When the voice ceased speaking, I returned to my normal state, but, oh! how changed! I viewed again the scene and worshippers while I sat there, a silent witness to a meaningless farce. I remained during the services, and left, as I believe, a wiser person.
MRS. A. P. PRATT.

453 Idaho St., Chicago, Ill.

Please Correct It.

To the Editor of the Religio-Philosophical Journal:

In the report of the 57th anniversary of modern Spiritualism, as published in your paper, is an error of so decided a character, as to need correction. It says, in relation to my remarks in regard to the Spiritualists alive, of those who appeared on the platform at Rochester during the first investigation: "All the rest have gone with the spirits." Possibly there may be another living one, but I think not. There were no others, I think, except those who mobbed us. I suppose some of the mob are yet living. One of them, George Willea, I excuse him because he was a good soldier afterward, and became a Spiritualist, making an apology.

The older Spiritualists and the well read ones will know that this was a great blunder. George Willea was one of the first of the firmest of the "old guard" of the world—was always ready to defend it when others faltered from the great opposition then heaped upon it. It was Mr. Bissel, or Gen'l Bissel (in the militia) who was chairman of the mob meeting, and he, after the war, saw George Willea and apologized to him, stating that he had become a Spiritualist.
New York, April 2, 1885.
E. W. CAPRON.

The Doctors' Law.

To the Editor of the Religio-Philosophical Journal:

In my last I gave a sort of evidence that cannot be questioned, of the utter hollowness of the pretensions of those medical men, who are "working" the legislature for doctors' laws, viz., the pretension that they propose them for the welfare and in the interest of the people. I showed that in New York (and it is the same everywhere) the doctors admitted among themselves that their sole object was "the interest of the profession." For that they paid \$1,300 in one year for lobbying.

I now wish to dispose of another argument they use in advocating the passage of such nefarious laws. They say, "Pass them as you pass attorney laws." They say, "Lawyers are not allowed to practice without license, and this is done for the safety of the people; therefore, allow no one to administer medicine to the sick unless he have our college diploma. Be consistent in caring for the dear people."

Now, Mr. Editor, it is true (in order to save the court's time) that a lawyer is not allowed to practice before the courts unless previously examined and licensed; but it is not true that he is prohibited from any other practice unless licensed. I know of no State or country where a lawyer must be licensed before he can give legal advice, draw legal papers, or act as attorney for another or do any legal office work, provided he personally does not appear before the court.

There is no country where any man will be fined and imprisoned because he advises his neighbors what to do or what course to take in any fair business matter whatever, except in the matter which interferes with the doctors' business. If any man does that, if he interferes in the doctors' trade-monopoly, he is liable to fine and imprisonment in many of the States, unless he has a license from that doctors' institution, the Board of Health, or a diploma of a medical college run by doctors; and they don't give that unless the applicant has their shibboleth.

In Illinois such a man can be fined and imprisoned, even if he takes no pay for his services; at least so said the Attorney-General of Illinois, in reply to Dr. Rauch, who earnestly sought for just that reply. What would people say to extending this sort of legislation to all trades and occupations, and professions? To the farmer, blacksmith, carpenter, architect, surveyor, laborer, farmer, etc. What a condition of things that would be; but it would be quite as reasonable as to exclude the undiplomated and unlicensed from these occupations as from that of the clairvoyant, the mesmerist, the magnetizer and the medium; and it is these that the doctors are now jealous of.

There can be no objection to fining and imprisoning any doctor who professes to have a diploma or a license when he has not, nor to punishing one who claims that he has passed an examination which he has not, nor one who claims to heal or cure when he cannot, and when called in does not. There seems sense in that; sense in making the line of fraud to be the line for punishment; but leave some things to the selection of the people, and let the people themselves, who are interested as to whom they shall employ to relieve their sicknesses, as well as in other affairs of life. Let the doctors be required to advertise their qualifications, as to diploma, license and school of practice, or no school and no diploma, and as to no preparatory education, and whether reliance only on "insight" and experience, and people would soon decide whom they wished to employ.
BRONSON MURRAY.

For the Religio-Philosophical Journal.

Which is the Truth?

BY C. W. COOK.

Mr. Maria King, in her book, "Real Life in the Spirit Land," tells of the undeveloped or low spirits not permitted to cause evil to any dweller on earth. Mr. Coleman and some others, notably these two, take the same position. It is claimed that even here on earth bad people are restrained from injuring others; and that as civilization advances, this restraint becomes more effective in accordance as wiser laws are enacted and more thoroughly executed. And, reasoning from this, if man, with his higher faculties, becomes capable of some restraint, the wrongdoer, a residence of millions of years in the Spirit-world must result in so perfect a state of society that none are ever permitted to injure others, either there or here, so that it is impossible that any human being can suffer from the influence of bad spirits.

To my mind, this all seems reasonable; but I am puzzled to know just what is the exact truth in the matter; for, against this theory or line of reasoning, I frequently see in print, accounts of what at least seems to be harm caused by the influence of bad spirits, so-called.

The case of B. R. Anderson, Concordia, Kansas, published in the JOURNAL of March 28th, is in point. He says that while they (members of the circle) were sitting round a table, perfecting their discipline, their minds for the session, they were much annoyed by spirits who not only claimed high-sounding names, but caused "nameless horrors" to one of their number. These demons "were seen by three clairvoyants who drew and compared pictures of them with striking similarity." Our (spirit) friends told us that they came from a love of evil.

Recorded facts of a more nature could be multiplied almost indefinitely. They are so numerous and well authenticated that it seems useless to deny them. Now which position falls to the ground, the theory or the facts? Or are both partly truth and partly error?

Certain it is that the best of us are still in the beginning of the primer of philosophical Spiritualism. We are dealing with forces much more solid and more subtle than a common boy-power threatening machine. A child in a chemical laboratory might do itself and others incalculable harm. We are children in a laboratory of forces and elements surpassingly more refined and subtle. Something we know, of much we are in doubt, of more we are ignorant. It behooves us to handle with a wise caution, and with an eye single to the discovery of truth, how many of our cherished opinions may fall to the ground. Spiritualism is no child's rattle with which any simpleton may amuse himself and make a great noise. Though benefit may accrue, has accrued, and will accrue from its study and the dissemination of its principles among men; yet we are to remember that even Franklin received an almost fatal shock in his investigation of the lightning, an element coarse and common with those we meet in the phenomena of Spiritualism. Like "light,"—still and strong, in serene help to it, when the world has learned how to be guided by it. Meanwhile, let us "labor and wait."

Slate-Writing.

To the Editor of the Religio-Philosophical Journal:

If H. P. H. is not yet satisfied as to the reality of independent slate-writing, he may soon be convinced by calling on Mrs. C. L. Reid of 33 1/2 Sixth Street, San Francisco. Let him take two slates, his own, and hold them in his hands without letting the medium touch them, he and she sitting on opposite sides of the table. In a few moments he will hear the grating of the pencil between the slates. Soon the signal will be given that the message is done. Then take the slates apart and he will find answer to his question. It seems to me this ought to convince him. I called on her a short time since and got writing between the slates under such conditions, in a bright light.
Galt, Sacramento Co., Cal.
F. G. RAY.

Home Circles.

To the Editor of the Religio-Philosophical Journal:

I was pleased to notice your editorial in the last number of the JOURNAL, headed, "One of Many—Home Circles." I hope the lady referred to will respond and give us full accounts of her experience. Some of the most valuable information I have ever had has come to me through the home circle, and I always take deep interest in what is given to others in the same way. The home circle is not half appreciated by the majority of Spiritualists. Every family should have one. It is a help to the spirits as well as ourselves, and when once established we are soon at a loss to know how we have lived so long and enjoyed life without the home circle.
Cleveland, O.
GEO. F. WHITNEY.

Notes and Extracts on Miscellaneous Subjects.

A fast ocean steamer costs between \$700,000 and \$800,000.

There have been nine wars in Europe within the last thirty years.

Dr. Glenn, the California wheat king, is said to be worth \$2,000,000.

Ferdinand Ward is known as a "Doctor" among prisoners at the Ludlow Street Jail.

One day recently Mr. Gladstone is reported to have purchased 100 hats for his own use.

Several Florida hotels are already making preparations to close for the season.

The number of miles attached to a hearse denotes the respectability of a funeral at Rio Janeiro.

Senator Pendleton's father was Alexander Hamilton's second in the latter's duel with Aaron Burr.

No man, it is said, can enlist in the regular army of China until he has shown his courage by having a tooth pulled.

In Venezuela the official residence of the President is called the partimiento of our White House, the "Yellow House."

Portland, Me., has 994 boys who recently signed the triple pledge against intoxicating liquors, profanity and tobacco.

In Paris there are 250 miles of water mains, and a city system of pipes, that would, if developed, reach from Paris to Bucharest.

The widow of George McCulloch has sued several citizens of Cotulla, Tex., for lynching her husband. She demands \$200,000.

A bell on the roof of a beer saloon at Bridgeport, Conn., is struck three times every time the proprietor has a fresh keg of beer tapped.

In the House of Representatives, one of the pages is great-grandson of ex-President Madison; another is a grandson of ex-President Tyler.

In Macon County, Missouri, within the last nine years ten men have been murdered and no man has hanged. Each of the slayers is at large.

The exhibition of musical instruments at London is to include a huge drum, undoubtedly an religious core money at the Imperial Court in Kyoto.

It is said the largest gambling establishment in Louisville or in the South has been opened by the City Council's chairman of the finance committee.

The only animals known on the Bermudas are rats and mice brought by ships and bats blown from the main land. Birds, however, are numerous.

All the great rivers of Russia are interlaced with artificial canals, through which thousands of barges, heavily laden, make their way every navigation season.

At Nice, recently, the Duke of Hamilton purchased all the tickets for a performance of "La Sonnambula," in order that he might not be "annoyed" by the presence of others.

If the bill to refund the direct war tax levied in 1862 should become a law, the twenty-eight States now united in securing the passage of such a bill would recover about \$24,000,000.

The wonderful revival meetings at New Corner, Iowa have resulted in 300 conversions. Seventy of these persons have been in a "trance state" and tell remarkable stories of beautiful visions.

Among the objects of special interest at Fulham, the Bishop of London's suburban palace, is the original manuscript account of the voyage of the Mayflower in the handwriting of Governor Bradford.

A theological discussion about eggs is thus told by a religious paper of Richmond, Va.: "Ought we to let our hens lay on Sunday?" a sister asked me, and I said: "Yes, but you ought to give the Sunday eggs to missions," and she did it.

The moss crop of Florida is said to be worth more than the cotton-crop, and it can be placed on the market at less expense. The demand exceeds the supply, and there is not a county in the state in which the product is not going to waste.

(Continued from Second Page.)

variably apply it to the touchstone of reason. For reason or intuition is the voice of God in the soul of man, beyond which there is no appeal. Train and develop the will, the impelling power behind and within, and we have these elements of character which will not weakly yield to temptation, and which will convert evils into blessings. This state of mind holds good for all persons, mediums or non-mediums. It follows that they who are so sensitive as to be forced to yield to untoward influences, should avoid mediumship if it tends to demoralization. It must be a sin to indulge in any communion with spirits, either clothed upon with flesh or invisible to the mortal eye, if such communion weakens the will-power, dethrones the reason and allows the passions to riot like noxious weeds. And any such Spiritualism demands the reprobation of all right-thinking people.

Do not deem me an uncharitable judge; we all need that broad, loving tenderness which all should extend to others. We are tried in many ways. Temptation holds out its enticements, and the unsatisfied heart seeks that which seems to be its own. It is so easy to do that which is pleasant; it is so hard to do that which is right. But any philosophy or religion which teaches that life is not a struggle or combat, a warfare for self-conquest, for righteousness, for moral supremacy, is dangerous. No life is heroic and strong and helpful, until it has been quickened and consecrated to work for its highest ideal, it may be through self-abnegation and pain unutterable, unless, indeed, we except those few angelic natures of mingled strength and sweetness, which seem lent to us as examples and inspirations. As the years roll on and the faculties become balanced and harmonious, then will it be sweet to follow divine leadings. The currents of Heavenly Love will then flow through the sublimated nature without let or hindrance, and the person becomes "one with the Father." The struggle has ceased; the victor has won that peace which passeth understanding. How different the life and its ending, from that self-indulgence, that eats like a cancer into the mortal fibers of the affected and deteriorates society itself! Only the right,

"As God lives, is permanent."

106 West 29th St., New York.

For the Religio-Philosophical Journal. How Pseudo-Science Explains Table-Tipping.

To the Editor of the Religio-Philosophical Journal:

"What fools these mortals be," and especially when they have an M. D. attached! As soon as the right to annex these two letters is conferred, it causes a great change in the mental and moral get-up, analogous to what would be experienced if a tail were added to their anatomy:—man becomes monkey, i. e., imitates in his following of others. If Professor So-and-So wags his tail so and so, Doctor Thus-and-Thus will change to so and so. Originality is non-existence, and to leave a groove set by the leaders, is to be hurled into oblivion by the entire medical fraternity. When a new fact approaches them, not begotten at their own centers of learning (Minnerva save the mark!), they oppose that fact till it advances so strongly on their conceit, through public opinion, that they are compelled to accept it. This they do in an unfair manner,—vide, "telepathy." They give the child another name, and then claim it as their own. They have learned that much from the clergy; de and con—ceit—go hand in hand. Rather than accept a simple truth, they will make a conglomerate hypothesis out of it, which, when given a Græco-Roman name, a philological bastard, fills their bill. In their opposition to Spiritualism they have been unfair than even the clergy. The latter were not to blame for their opposition, from a worldly standpoint. It was their where-with-all to make a "living" that was imperilled! But not so with the so-called learned in medicine and science. They had no cause to act as they did, except that they dreaded to lose some one or more pet theory. In their arrogance they hoped to cheat God out of his own fact! Like a coward in the dark they sought to dispel the darkness of their ignorance by noisy nothings.

We have had several such displays of Jate. The saddest, perhaps, was the rude, unscientific and fanatical manner with which the records of a previous session were struck off, simply because a colleague and member of a Chicago medical society had advanced theories and facts far ahead of the mental capacity of the majority of "learned" (?) physicians assembled. Then we are every once in a while astonished with the gratis display of wisdom (wholly unearned) by an M. D., who claims to have solved in an hour what savants failed at in a lifetime's study. Last, but not least in arrogance and stupidity, come two full-fledged Professors of the University of Pennsylvania, who are "pursuing investigations of muscular convulsions, which have an important bearing on the treatment of hysteria, chorea, St. Vitus dance and kindred nervous affections," with a "hit at table-tipping." I vow they know but little of table-tipping, or they would not have dropped their wings and crowded so loud in cock-like conceit. Cock-a-doodle-do sounds loud, and may impress some geese; but to the knowing ones it sounds hollow. There is no music in it. But let us view the theory of these would-be savants.

I give their statement as clipped from a daily. In which these Professors indulge in free advertising, not alone of their theories, but mostly of themselves:

"Prof. Francis Deroom and Andrew J. Parker of the University of Pennsylvania, says the Philadelphia Record, are pursuing investigations in the artificial induction of muscular convulsions, which have an important bearing on the treatment of hysteria, chorea, St. Vitus dance, and kindred nervous affections, and which give promise of highly practical results as suggesting remedies for these diseases. The experiments which have been made were suggested by the observation of certain phenomena connected with the 'table-tipping' at spiritualistic seances. The production of the spasms or convulsions is simply a question of the complete exhaustion of a particular set of muscles by subjecting them to a continuous strain for a longer or shorter period; usually about one hour, the result being hastened by the concentration of the thoughts upon some object not connected with the experiment. The controlling influence of the will is thus withdrawn from the action of the muscles, and involuntary movements are more readily induced. The usual manner of the experiment is to seat the subject at a table, his hands being extended at arms' length, while he endeavors to maintain a position which will bring the tips of his fingers in contact with the surface of the table, but in no instance resting upon it. After a brief period much more than the normal tremors in the hands become noticeable, increasing in their amplitude with greater rapidity the more completely the thoughts are abstracted. These tremors con-

tinue with increased intensity until the whole arm is seized with involuntary convulsions, and for a few seconds the most violent movements take place, the patient being unable to control them, though never for one moment losing any degree of consciousness. If the experiment is continued the muscles of other parts of the body will be affected and the subject is sometimes thrown violently to the ground in a strong general convulsion, the muscular contraction not infrequently being prolonged so that strange contortions are produced.

"The state produced by these experiments doubtless bears a distinct relation to many of the phenomena presented by certain religious sects, as the 'shakers' and 'jerkers.' It offers an explanation of the antics of the supposed victims of the Salem witches, the tarantism of Italy, the epidemic chorea of Germany, the dancing derelishes, and numerous other allied phenomena. It offers also an easy and perfectly satisfactory explanation of some of the 'table-tipping' of the Spiritualists. The circle is formed around the table, the fingers lightly touching the surface. The continued strain on the muscles of the arms would produce the tremors above alluded to, and these would increase in force with increased exhaustion and the complete concentration of thought of the devout believer would hasten the process. In the course of time the impact of the fingers subjected to this constantly increasing tremor would produce an oscillatory movement of the table, just as a little child by repeated and regular endeavors can succeed in ringing a bell that three strong men could not strike with a single effort, or as the steady trot of a dog will cause a severe strain on a suspension bridge than the rushing of a heavy team of horses."

Risum teneatis, amici!
Somehow or other I find it difficult to answer these luminous, and simply because they excite the humorous in me to the extinction of all else. Every Spiritualist will wonder why I take this trouble of refuting them. Their argument is on par with their knowledge of things spiritual. The italics are mine. I use them to let the article answer itself.

Had these professors but remained in *medias res*, and applied their muscular exhaustion to hysteria and kindred diseases, their mental exhaustion would have been spared us. Or is table-tipping a "disease," kindred to chorea or St. Vitus dance? Do, indeed, these savants advance the theory that the table has the St. V. dance when "oscillating"? Does the table grow hysterical as do the shop-girls they mention, because of standing so long on its legs? Bah! just as well advance such nonsense as that given at random by Professors Parker and Deroom!

Who ever sat at a table for spiritual manifestations "with hands extended at arms' length"? I remember a more comfortable way. Our hands rested on the table, and touched the neighbor's hand, thus gaining a more fixed position. Nor is the mere "oscillation" of the table its only manifestation at such sittings. What would either of these Professors say to being held securely in the corner of a room by a table, with no one touching that table? Have they in their "investigations" (which I do not doubt to have been extensive, or they would certainly not have the arrogance to give their "opinion") read the authentic (I might add, historical) account of Maximilian, King of Bavaria and Louis Napoleon, in a private car, while travelling? Do they remember how the King scoffed at the possibility of a table moving or "tipping," and how suddenly all the furniture raised and floated toward him, much to his consternation and the amusement of the Emperor? Do the Professors answer: "No, we never heard of that?" I suppose they never did, nor more than many more important things than "table-tipping," that scientific men, much their superiors, have scientifically proven. I find no fault with these Professors for never hearing of "such things," for they are not in "their books"; but I do feel nauseated when such ignoramus on Spiritualism; come out with long-words, so-called, "scientific" argument against what they know nothing of. Are these men aware that Spiritualism is not table-tipping alone? That Spiritualism can be proven, and daily is, without a table?

Did you ever see one convulsed at a prolonged sitting? Or, is it the rule? If not, what is there analogous in these "experiments" with table-tippings? Why rush off into print with such nonsense? I cannot see the occasion for their application, nor the point. It is unworthy of any one's time to answer. I do so merely to have others enjoy the laugh with me.

In closing, let me ask Professors P. and D., since they are posing before the public as "scientific experts" on the (to them) unknowable, what of the "muscular exhaustion" and "convulsions" of a human body floating in the air, as I will make oath I have repeatedly seen my wife do, even when in full possession of her every mental faculty? What of a table spinning around the room, with no one near it, and myself sitting on it, to do away with an uncle's suspicion that I was "aiding the table"? This uncle, a powerful man, attempted to turn the table the other way, but was hurled with it. What do you say to such St. Vitus dances? Choreas with a vengeance! Do you answer: "This is not true?" Then, my worthy colleagues, come not out West, for the muscles of my arms might, contrary to your theory, voluntarily contract!

Your theory is as puerile as the "tendon-theory," which years ago was offered to explain the rappings of the celebrated Fox sisters. Soon we will have the entire human anatomy employed by such as you to explain spiritual things. Tendons for the raps; muscles for table-tippings; anything but brains employed! You try to explain the spiritual with the material. You may apply avoidupolis to eternity, as well or the yardstick to the ocean!

I will be accented by these Professors and such as they, with, "Have you, then, a better theory to offer?" Good heavens, must we forever be measuring nature with our small pates? Why ask for theory when I can offer you FACTS? We cannot grasp nature. Explain to me eternity? What is behind the stars? What is what? Please give me your muscular tendon-avoidupolis theory on these questions?

But if you insist, I will give you not my "theory," but my honest conviction, gathered by what I advise you to adopt as your methods hereafter of "investigating" these things, by seeing for myself where it was to be seen; and not by a priori guesswork at the desk.

The disembodied spirit can manifest itself on earth only under given conditions. The same as chemistry and other sciences require certain conditions for operations therein. Sufficiently and properly imbued with "animal magnetism," call it "odde-force," "nerve-sars," what you will,—spirits can manifest physically through a table; more refined through a more refined medium, a

human body, for instance. The latter has eyes for the spirit to see with; ears to use, etc., calling forth the different phases of mediumship. A table can be used only to tip and rap with, when properly prepared. A human brain, with its organs of speech, sight, hearing, etc., attached, can be employed for higher grades of spirit manifestations, viz., clairvoyance, clairaudience, trance-speaking, etc., etc.; but whatever the medium uses, it must be first placed in proper condition; and this is done to the table by the laying on of hands, as Jesus properly prepared his patients by laying on of hands. Is it not quite plain? I fear too plain for science!

Give the disembodied spirits bodies properly conditioned, and they can manifest accordingly. To talk through a wire you ask for electricity. To manifest through a table, or other media, the spirits ask for the more refined magnetism. And because of this fact, my dear Professors, you will never rob the intelligent Spiritualist of his knowledge of a hereafter. Alas! that the combined influence of Science and Church has so lowered man spiritually, that the spirits are compelled to resort to a common table in preference to the *genus homo*, even be it a University Professor! But, the world is progressing.

"E pur si muove!"
Jefferson, Wis. DR. J. C. HOFFMAN.

Spiritualism in New York.

To the Editor of the Religio-Philosophical Journal:

Spiritualism is attracting more and more of the public attention in this city, and every week its phenomena convince some new and fresh investigators of its truth. In the Sunday Mercury of the 19th ult., there was a full column devoted to a fair, impartial and honest account of the materialization-phenomena as now being developed at several places in this city, and some two weeks previous the Rev. Heber Newton came out plainly in favor of Spiritualism, and was reported in the leading morning papers the following Monday.

It was very interesting and also amusing to see the way he was reported by the different journals; some reporting him fairly, some trying to soften his evident spiritualistic tendencies to the presumed taste of their readers, and the Herald actually misrepresented him, to the extent of making him say he had never attended a seance, and by implication denouncing them. But then the Herald gets its theological inspiration from Trinity College, Dublin, and there is nothing the Roman Catholic Church regards with such dreadful forebodings to itself as the advance of modern Spiritualism, for a knowledge of Spiritualism is the death knell of that supreme power the Church holds over its votaries, and well the Church authorities know it.

There is a good deal of feeling among some Spiritualists over the materialization phenomena now taking place in this city. Some, who have not investigated carefully because they can't prescribe conditions, denouncing it as fraudulent, and a much larger class who are investigating, and claim the ability to judge correctly and truthfully of what they witness, pronounce the materializations genuine manifestations of spirit power and spirit relation. For myself, I have not attended a seance for this phenomenon for some two years. About four years ago I investigated this phase of the phenomena carefully and thoroughly, and was fully convinced that spirits could and did materialize sufficiently to make themselves visible in full form to the normal vision, and to speak in tones audible to the normal sense of hearing. As to identity of the spirits manifesting, I never got any satisfactory evidence. I formed my opinion as to the philosophy of the manifestations, and they were published in the Banner of Light, and I have not as yet seen or learned of anything that would make me desire to modify the opinions then expressed.

The best evidence of spirit identity that I have ever been able to obtain, came to me through the mediumship of Dr. R. W. Flint, of 1327 Broadway, this city, and I am glad to learn that by the advice of his spirit guides, he will, for the next three months, sit for answers to sealed letters for one dollar each, as this will enable many to reach their friends who could not afford to pay the higher charge. I notice this all the more gladly, because I can of my own knowledge vouch for the genuineness of his mediumship and absolute freedom from deception of any kind.

It is also a source of gratification to Spiritualists here that Dr. Henry Slade has so far recovered from his long and severe illness that he is again able to offer his services to the public.

The First Society of Spiritualists will be forced to seek a new home after May 1st, as Republican Hall, which has sheltered them so long, is about to be torn down to give place to a larger and more modern structure. No place has as yet been engaged, but we feel, that, forced to move, we shall get better and more commodious accommodations.

J. F. CLARK, Cor. Sec'y.

55 Broadway, New York.

For the Religio-Philosophical Journal.
San Francisco Greetings.

Farewell Address and Reception of Mrs. E. L. Watson—Her Re-engagement for Another Year—Return of Mrs. Lena Cooke—An Omission Supplied.

BY WM. EMMETTE COLEMAN.

The closing services of Mrs. E. L. Watson's continuous twenty-months' engagement in this city were held Sunday evening, April 26th, an audience of more than usual size gathering to bid farewell to their much-loved speaker. She delivered a stirring and eloquent address, in review of the work performed by her and her congregation during her now expiring ministry, and including a fervent and emphatic reply to the recent attack made upon her in the editorial columns of the Banner of Light, wherein she was charged with becoming aristocratic and seeking to be identified with the Church, and with having become an opponent of physical phenomena. While admitting the genuineness and value of every phase of spiritual phenomena, Mrs. W. in this address, spoke in the most unqualified manner against the impositions of ninety-nine hundredths of the so-called materializations, and emphasized the uselessness and positive harm to true Spiritualism of all dark-circle and rope-tying manifestations. She uttered a ringing protest against the multitudinous sophistries of many Spiritualists condoning and excusing fraud, including the specious fraud-promotive dogma of "transfiguration," all of which weaken the moral sentiment, lower the moral standard, and ultimately in general moral debauchery. Against every thing of this character Mrs. Watson declared her undying opposition, and she intended on all occasions

to speak the truth in advocacy of honesty and common-sense in Spiritualism, no matter what the consequences might be to her. Already had slander been busy with her name in several quarters, and even threats had been leveled at her; but no matter whether it drew people to hear her or drove them away, she should certainly uphold and defend the right. I would that every Spiritualist in the land could have heard her burning words of fervid eloquence in championship of the true and good in Spiritualism and in denunciation and rebuke of the impure, the sophistical, and the credulous elements now unhappily clinging, barnacle-like, to the cause so near and dear to her soul.

In conclusion Mrs. W. paid a glowing tribute to the arduous, self-sacrificing services of the business manager of the meetings, Dr. Albert Morton, and to the executive committee, Mr. F. H. Woods, Mr. M. B. Dodge and others; to the organist and choir, the donors of the floral wealth continuously bestowed to the First Spiritualist Union, and to her appreciative congregation. There was now hope, she said, that her mother would survive long enough for her to be again clasped to her heart on her return east. On motion of Hon. W. H. Miller a collection was taken up to cover the expenses of the journey to her mother, and over \$80.00 was at once raised for the purpose. A large and most beautiful floral tribute, a tower of many-hued roses, etc., surmounted by an exquisite white dove, the gift of Mrs. K. M. Dunning, was handed to Mrs. Watson, to the surprise of the donee and evident delight of the audience.

On motion of F. H. Woods, Mrs. Watson was re-engaged for another twelve months, beginning upon her return from the East in August or September. Dr. A. Morton having signified his determination to withdraw from the chairmanship of the meetings at the expiration of the two-months' engagement of Mr. George Chalmers, on motion of Mr. W. M. Rider, a vote of thanks was tendered him for his zealous, efficient services during the last twenty months. A series of resolutions eulogistic of Mrs. Watson as a woman and as a spiritual worker were also enthusiastically passed. The meeting closed with an informal reception to the departing lecturer, hundreds crowding around her to bid her good by and God-speed.

In the auditorium was noticed the welcome, smiling face, bronzed withal by the austral sun, of Mrs. Lena Cooke, the well-known medium, just returned from an eight-months' sojourn in Australia and New Zealand,—in which I learn she has been doing a vast amount of good in the work of pioneer Spiritualism. Her failing health seems considerably improved, and much efficient service in the spiritual vineyard doubtless lies before her.

In giving credit for the arrangement at the Temple of the magnificent display of flowers at the anniversary exercises, I omitted to mention Mrs. Nowell, who has had charge, I am informed, of the floral decorations of the Temple for some time, and, aided by her daughters (two of our most zealous Lyceum workers) for months past and at the anniversary exercises has each Sunday labored faithfully and untiringly in utilizing and arranging the wealth of nature's flora so lav-

ishly bestowed from week to week. Honor to whom honor is due.

Presidio of San Francisco, Cal.
N. B.—I have been promised a full report of Mrs. Watson's most excellent farewell address, for publication in the JOURNAL. I am sure its readers will give it due appreciation.

Maj. George L. Lane, colored, of the North Carolina State Guard, says that there is a strong feeling among the colored people to emigrate to Liberia. He gives as the cause for this feeling that wages are so low in the South that colored people cannot make any thing beyond a living. Wages for farm hands are only seven dollars a month and rations, which cost about sixty cents a week. There are now seven hundred families in the State who have each paid into the treasury of the Emigration Society in Raleigh, ten dollars. Fifteen dollars more is expected from each of these families, and with other additional aid to be furnished by societies in Washington and New York, they will be able to reach Liberia with a full supply of clothes and all their tools of various kinds. The young negroes are more anxious to leave than the older ones, and the number who are joining the society is increasing every day.

Helen Teachy, twenty-three years of age, and with a wild look in her otherwise beautiful eyes, was lately brought before Judge Prendergast of this city, for examination as to her sanity. She has been in court three times before, but owing to the non-appearance of witnesses, the case was continued. The girl has been insane six months; cause, religious excitement. She attends open air meetings, and announces in loud tones that she "has the Lord."



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- 1st—Washing clothes in the usual manner is decidedly hard work. There is an easier way.
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DIRECTIONS FOR USING.

Take one bar, cut into thin shavings, boil in one gallon of water till thoroughly dissolved; pour this solution into six gallons of HOT water; put in as many clothes as the solution will cover; let them remain for twenty minutes. Take the pieces much soiled and, rub in the hands; you will find your clothes will be as clean as if you spent hours with the ordinary resined Soap in the usual way. After washing thoroughly rinse. When one lot of clothes is removed, replace with another. Each bar will do the washing for a family of 12 persons.

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RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY
ARTS AND SCIENCES, LITERATURE
DEVOTED TO
ROMANCE AND GENERAL REFORM

She wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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No. 12

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—A Resume of Spiritual Work, Past, Present, and Prospective.

SECOND PAGE.—Incidents Illustrative of Spirit Power. Divine Economy of Sin. The Easter Hope. The Future of Modern Spiritualism. A Dying Quakeress and Her Children. "Are You a Christian?" The Doctor and His Vision.

THIRD PAGE.—Woman and the Household. Magazines for May Received. Book Reviews. Miscellaneous Advertisements.

FOURTH PAGE.—George Elliot—"A Not Herself." Dr. Shedd on Hell. "Mind Cure" and "Sinner's Cure." Investigating Spiritualism. Influence of the Mind on the Body. An Important Gathering. Mrs. E. L. Watson in Chicago. General Items.

FIFTH PAGE.—The Progress of Thought. General News. Miscellaneous Advertisements.

SIXTH PAGE.—"Over There." The Wizard Edition. Spirits in a Photograph Gallery. Catholic Mediums and Spirits. "The Existence of God. Attraction and Repulsion. The Home Circle. Spirits in New Haven. Railway Etiquette. Curing Gen. Grant. A Benefit. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—The Rabbit's Present. Investigating Spiritualism. Just a Word. Miscellaneous Advertisements.

EIGHTH PAGE.—The "Fathists" and Their Theories as Worked out in Practice. The Wonderful Result of a Dream. After Phenomena, What Next? Leaves From My Life. The Michigan State Association. A Disturbance and What Followed. Miscellaneous Advertisements.

A RESUME OF SPIRITUAL WORK, Past, Present, and Prospective.

The Silver-Tongued, San Francisco Orator, Defines Her Position Clearly and Squarely—Unqualified Repudiation of Fraudulent Materialization, Dark Seances, Cabinets, Rope-Tying, Transfiguration, and Other Sophistries.

A Farewell Address by Mrs. E. L. Watson, Delivered at Metropolitan Temple, San Francisco, Sunday Evening, April 26, 1885.

(Specially Revised for the Religio-Philosophical Journal.)

Dear friends, a little less than two years ago your speaker, in response to what seemed necessary, and to an imperative call from the East for her spiritual ministrations, turned sorrowfully away from her little home at the foot of the mountains and started on the long journey, believing that this field was fully occupied and that her services would not be needed here. Feeling the necessity of going forward in her spiritual work, with an almost breaking heart, she said good-by to her little household. She arrived in this city and was met by a group of friends, who, informed her there had been a change in the arrangements of this platform; that the field was vacant, and implored her to remain and do her work here at home.

You will never know, my friends, what a sunburst through the clouds of storm that summons to remain at home was to her woman's heart; you will never know how gladly she sent that telegram to the ten thousand people waiting on the camp-ground at Philadelphia; saying, "My people hold me here for a permanent engagement." Once more we stood before you ready to do our work. And now at the end of a long season of spiritual labor we desire to cast a backward glance,—to say something, if we can, of what we have done, and then look forward to penetrate, if we can, what may yet be done in this rich vineyard where souls still hunger for the bread of life.

Of late it has been said by some that we are growing aristocratic and a little ashamed of the name of "Spiritualism," and a little ashamed of its phenomenal phases; and that we were thinking of untinging ourselves with those more popular bodies who are laboring for the religious advancement and support of mankind. You know what foundation these rumors have. You know how, taking this platform, which was promised us as a place where we should be free to utter our convictions and give you our best thought, we have spoken fearlessly when we believed that truth was in danger of becoming obscured, and that error was gaining ground in the human mind. We have spoken our convictions fearlessly, caring little whether by so doing we won the approval of our hearers or no, being well assured that the truth at last would surely prevail.

In speaking on the subject of Spiritualism we have attempted to point out the errors and the shadows, as well as the lights, of our philosophy. We have not sought to build up an ism, but to propagate what we believed to be the truth and to sow the seeds of nobler lives, of virtuous actions, in the human heart. We have taken the ground that this life, here and now, is worth the living, and that the highest form of religion is that which helps a man to do his daily duty; and that the noblest service any man can do unto

his fellowman, is for himself to live true. (Applause.) We have taken the position, and tried to maintain it, that we are not placed in this world simply to prepare for another. We do not believe that nature has her favorites in worlds, any more than she has in nations or in individuals, but that

"This world is as full of beauty as any world above, And if we do our duty it may be full of love."

We have taken the position that this life is simply the beginning of an endless journey, and the best preparation we can make for another world, is to make the best of this; that the best way to make angels is to live the lives of true men and women. (Applause.) And that men and women in this world are just as dear to the heart of God as seraphim and cherubim in the next. (Applause.)

Our religion, and the system of philosophy to which we have adhered in all these labors of the past, has been that which we believe will ennoble the entire life of man. The old religions declare that the body is a heavy burden to the human spirit; that it is carnal and has no relation to the life divine. We, in our lectures on ethical culture, and the ethics of every day life, have pointed out the necessity of first making the body pure and healthy, and that this is an important step towards the ennoblement, the enlightenment, and the happiness of the soul; and we have maintained that a diseased body is a burden to the soul, and that in order to see clearly as spiritual beings, to enjoy life as we ought, and in order to conceive of the best form of religion, we must have a physical nature that is in harmony with its environments, and keep the balance between the soul and body by the powers of the will and the affections, and hold ourselves responsive to every truth.

So far from having sold ourselves to the bigotry of this world, we despise it, whether it is in the orthodox church, or is under the great modern form called the "spiritual" fanaticism of this age. We do not believe in illiberality, whether it comes under the guise of Church authority, or in the name of modern Spiritualism. We believe in free thought, in the free expression of pure sentiments. We believe that every man should respect his brother's opinions, and therefore, in our attitude towards the Church and other systems of religion, we have not fought men, but principles; we have sought to say of individuals, but rather of systems which enslave and crush the human soul. We have tried to utter no uncharitable thought towards any human being; but in our efforts to advance the spiritual philosophy and the cause of free thought, we have simply removed the obstacles from your path as thinking beings, and sought to show you which way the truth lay, so that you might not be burdened by error, stung by doubt, or tormented by unreasonable fears, and might live in the open day and with fresh inspirations. In speaking of the Scriptures we have said that nature is our authority, and that the only bible which we fully revere and adhere to is that Scripture which is daily being revealed to us in the endless activities of the Cosmos. (Applause.) The only sacred writing which we recognize is that carved in material nature, unrolled in the living principles of other system of immutable laws, and forever pulsing in the natural life of man. (Applause.)

We have sought, wherever we have seen a tendency on the part of man to hug error because it appeared beautiful, and because it seemed expedient to do so, to show that truth alone can help the human race,—that all error is harmful, whether clothed in angel garments or whether it hides in the shadows of superstition. We have sought to make you feel that this horror called death is a beautiful order of nature whereby life is perpetuated and renewed.

In regard to Spiritualism and the different phases of the physical phenomena we have repeatedly uttered words of approval, and believe in all demonstrations whereby truth can be made manifest to man. But we must remember that we have had, as a nation and as a people, creeds, superstitions, and priestcraft as an incubus, under which our progress has been slow.

And now in this modern spiritual movement, we desire to have it understood that we recognize no priesthood, no infallible authority, no infallible source to which the Spiritualists may go for wisdom and the light of truth. On the contrary, we believe that as Spiritualists we are just beginning to learn something of this great system whereby human souls in the flesh, and those disembodied, may enter into sweet communion and interchange of thought, and work and help each other. And that since there are thousands of errors that are being grafted on our philosophy, and since there are gross imitations of its facts, it is necessary that Spiritualists keep their eyes wide open and accept with care every new proposition, whether it appears to come from the Spirit-world or from mediums in this. The phenomena of Spiritualism are essential to the demonstration of its facts, but just so far as we accept and credulously embrace phenomena that are questionable and doubtful on the very face of them, and by the use of reason must be placed in the list of impositions, just so far do we retard the onward march of truth and obscure the light that is waiting to illumine the world.

While we do accept as a fact every phase of the spiritualistic phenomena, we do unhesitatingly declare that we as Spiritualists have no need of the cabinet performances or any use for dark seances, as usually conducted, which can be so easily imitated, and which

through gross imitations are leading thousands of people astray. And we declare unto you, that from the fact that men are curious and apt to rely too much upon their senses, where these phenomena have brought one soul to the light of Spiritualism, they have shut out a score, and have done more harm than good in a thousand instances. Our work in the past two years has covered this ground of the physical phenomena and the Spiritualists' duty in relation to mediumship of every phase. We declare to you that all true mediums will invite investigation, will be anxious to place themselves before the public in their true character, and will give the investigator every opportunity to sift to the bottom the nature of these phenomena.

We have declared from time to time that our whole sympathy was with the earnest worker, whether a medium or a believer in these manifestations. That in so far as Spiritualism ennoble the daily life here and now, so far do we accept it as a boon from heaven to the soul. But in so far as it has a tendency to lower the moral tone and cloud the path of true human progress, and in so far as it imitates again the old systems and foists upon the human mind a new incubus of error, so far we denounce it. But we welcome truth as gladly, coming from the orthodox church or the materialistic plane, as we do from Spiritualism. We recognize kinship between all truths, and we recognize all earnest laborers by whatsoever name they may be called.

We have spoken strong words for the cause of woman. We have sought to teach you as husbands your duty towards wifehood; and as wives your duty towards husbandhood. We have tried also to point out the necessity of pure parent lives, that the children, which should be an embodiment of your love and the expression of your highest virtue, might be born to bless and beautify this world. Whenever we have uttered a word in disparagement of any form of faith, it has been because we believed it to be error, and because we know that only truth can purify and bless mankind. Sometimes we may have seemed harsh in our denunciations of human weaknesses. We have accused our brothers occasionally of selfishness and of living impure lives, of arbitrary treatment of those dependent upon them, of injustice towards the gentler sex. But we have not spoken of individuals, but rather of principles incorporated in human lives. At the same time we have remembered the nobility of mankind and the sacrifices our brothers have made for truth, virtue and goodness in this world. We have acknowledged, and again we would do so, our indebtedness to every earnest man and gracious woman for their sympathy in the work that we have tried to accomplish in these past two years. If we have spoken too frankly of the vices of society, it is because we believe it is only by uncovering and bravely facing them that we shall ever be able to conquer and overcome them.

As we glance forward to our future work we see there is need of more earnest effort than ever before. We see that this beautiful faith in the divinity of man, and in the future life and the manifestation of angels, is being clouded by a thousand errors. We see earnest men and women so eager to demonstrate the truth that they use false measures to bring men to the light. We see men so full of egotism and so determined to maintain a firm position in their individual opinion, that they are in danger of joining the ranks of our worst enemies, and by their very enthusiasm for Spiritualism doing our faith more harm than benefit. When men apologize for fraud and intent tricks by which to cover up imposture, immoralities and crime, then are they in danger of "giving themselves over to the devil," and giving up the truth for a mess of pottage.

We wish to say right here that the position we have taken in regard to fraudulent manifestations in the name of Spiritualism, the position we have taken in regard to ninety-nine out of every one hundred performances called materializations and in regard to the greater portion of physical phenomena, though it has called about our ears the buzzing insects of scandal, though it has caused to be projected an infinite number of malicious slanders, we shall keep right on in that line of thought. (Vigorous applause.) In the East, in the West, and in the North and the South, we hear mutterings and complainings, and almost threats in regard to this position. We are reported as saying that we do not believe in materialization and have no use for physical phenomena, but we declare unto you, and you know from our past work and our present position, that this is false, and that we simply desire to throw overboard this unnecessary baggage which has been taken on to Spiritualism, within the last five years more particularly, and to square ourselves for a battle with error in the name of truth (Applause),—with error in the name of principle, with illiberality in the name of free thought. (Applause.) And wherever we go, no matter whether it drives people from us or draws them towards us, we shall maintain that Spiritualism has no need of miracle, pretensions, claims, darkness, rope tying, mystery, locks and keys, but can stand forth in the light and can bear the most penetrating investigation of the scientist, the philosopher, and the religionist, and that every new beam of light will reveal a new beauty to our faith. (Applause.) We maintain that there is enough of truth in the phenomena of every phase to admit of our disproof of all that is false, and a sufficient number of true mediums to establish the facts of Spiritualism without any of the im-

postures done in its name; that we can carry forward and propagate our faith and expand as a sweet fragrant blossom of religious thought without any of these excrescences, these performances and excuses, without any of the sophistry concerning transfiguration, etc., which is now being employed to cover up the falsehoods, the frauds, and the immoralities that have been attached to Spiritualism.

In our work of the future we shall be as loyal to what we believe to be true, as we have been in the past, no matter what the consequences may be. We shall be as firm in our position on this ground, that pure Spiritualism needs no priesthood, and that the noblest work any man can do for it is to live his philosophy. (Applause.) For you and for me there is a mighty work to do. Notwithstanding the wonders founded in fact, the almost miraculous manifestations of spiritual power all over the world, not only in the ranks of Spiritualists but outside, there where Nature's law is as active as within our little circle of consciousness; notwithstanding the sweet breath of the angel world which is ever wafted to us from the spirit spheres, still there are millions of hearts that are yet untouched by this transcendent truth. There are souls that are even yet darkened by the shadow of death; that are still mourning for their departed, and need to have proven to them the truth of immortality. This being so, how much have we as mediums, and Spiritualists and disembodied spirits, to do for our humanity. We have so much to do to clear away the rubbish that is constantly gathering in our path; to shake off the dust of evil deeds and evil habits from our lives. We have so much to do to maintain the dignity of our faith. There is a great battle ahead for all earnest, true Spiritualists, which will consist, not in your fighting impostures and priestcraft so much, (which you have done to so great an extent the last thirty years) but a new warfare has opened up for you, dear friends. It will be full of pain and humiliation; it will be like that war of yours twenty years ago when brother faced brother, and there was breaking of hearts. So it will be for us in our future work, for human nature is much the same whether in the church or anywhere else, and we find every man, believing his own thought to be the truest and the best, straightway facing his brother with antagonism, and with a disposition to demand that his ideas shall take precedence. I see this disposition everywhere, and Spiritualists dividing their lines. We have earnest work to do all over the country in uniting the rank and file of Spiritualists; of uniting on this higher ground of spiritual communion, without the taint of authority, of precedence, and sophistry, which is throwing shadows in our path and heaping up obstacles everywhere.

We have a mighty warfare against the false philosophy that is springing up on all sides; and we must remember that whatever ennoble the life, here and now, must be good, must be useful, must be true to nature. That whatever lowers the moral tone, makes you less a man and woman, less tender, less true as a husband, less faithful as a wife, cannot be good. I do not care whether it purports to come from the spiritual world or from hell below, it must be bad in its influences.

In our future work we are to build on spiritual principles, trying to release the spirit within rather than to burden it with more materiality. Oh, let us be faithful to our convictions! If we find ourselves in error, let us be glad to confess it; and above all, if we differ in all things else, let us agree to be faithful as men and women in the performance of our daily duty; to exercise such charity toward all as will purify and sweeten our life. That we will as far as possible divest ourselves of all prejudice, and think for ourselves on every subject; and as the petals of the soul unfold, like those of a rose to drink the sun and dew of our spiritual philosophy, we will help our fellow-beings to share this beauty and this sweetness. Let us live unselfish, devoted lives and thus make our religion a religion of every day life; our temple, the heart; and the inspiration that comes from above or from our fellow-beings shall then be so pure, so holy, that every man who notes the stream of our life as it flows on,—seeing that it is pure—shall turn and walk with us in the light of this new spiritual day. The work is noble. It needs loyal souls, stern common sense, courage, and the love of truth standing above all other loves. It needs faith in your fellow-beings; contempt of all aggrandizement that shadows the intrinsic worth of the soul. If the devotion which has been paid to error in past times shall now be paid to truth, it will redeem the world.

It shall be our work in future to build upon the foundations we have laid; in the laws of nature, in principles of virtue, and in our love for truth. We shall utter our thoughts fearlessly and be true, so far as our power lies, to our honest conviction whatever the result in this life may be. (Applause.) And you will lend your aid. Whatever worker may follow us on this platform, we know that every noble sentiment uttered will find response in your hearts; and under all circumstances you will carry with you the blessed thought that angels watch over you, and that the labors of the past are beginning to bear their fruits. The faces that are uplifted to us in confidence and sympathy to-night, are a pledge of what has been done and a promise of what shall yet be accomplished. The sympathy that has sprung forth and been manifest from Sunday to Sunday is the herald of that fraternity which one day will make the whole earth glad.

And now, dear friends, the time has come for us to say farewell. For a little season we shall be here no more, and there will lie between us a great space. But we know that it will be bridged by tender human sympathy, and that the silence that shall be no more broken by our voice will continue to echo the earnest thought, the loving word, the tender admonition, and the sweet up-springing prayer. In taking our leave of you to-night we think it is fitting to express in this public manner our great indebtedness,—first, to our beloved and worthy manager, Dr. Albert Morton, who for twenty months has taken charge of all business matters and made the way clear for us, and by his continual encouragement and the faithful performance of his duties, made our work light and helped us in a thousand ways to do the best we could. We want to say to you and to him that the great debt of gratitude we owe can never be paid, save by our utter devotion to what we both believe sacred and true; and that forevermore the record of these days that have been made golden by your encouragement and silent ministrations, will glow in memory's chamber. These services have been given without money and without price, but for the good of the cause which he believed to be the cause of our humanity, and we have received them in the name of human love and of divine truth; and [to Dr. M.] we pray that those efforts which you have given so freely, and apparently with such gladness and free-heartedness, may at last bring you in an hundred fold, a harvest of gratitude from hearts whom now you do not know. The angel co-workers—who must remain invisible, but who would be recognized as your fellow-beings and truly as your co-workers here—would tender their undying gratitude, and would so far as possible make the ministrations of the daily life pure and tender and full of good to you. To you, our Manager, we owe many things we cannot name to-night, but they are recorded in our hearts, and as time unrolls you shall read them from the depths of your own consciousness, and in that reading find a portion of your reward. (Applause.)

And to our executive committee, which has for the most part remained invisible, and especially to Mr. Woods, the chairman, who by his continual ministrations and generosity, and by the giving of his moral support in all possible ways, has sweetened and brightened our labor; and to Mr. Dodge, who has labored untiringly from week to week to successfully carry on these meetings, we would pay a tribute to them which would leave in their minds the truth that we are not ungrateful of a single act of love performed, either for the sake of the humble instrument or the invisible workers. O brothers! the words of encouragement you have spoken, the financial support you have given; the good influence which you have so freely tendered, all this has added to the infinite treasury of our life unending. And to the various members of that committee who have no less generously given of their aid, we offer our eternal gratitude; your continual attendance and your assurances that our work was being well done, has given heart to our instrument and brightened the angels' pathway. May the God above us bless you forevermore.

To the organist and to our choir who have volunteered their services, we also would tender our deep thanks. Ah, the sweet songs they have sung, the service of harmony they have so freely given, how much it has helped in these ministrations, and prepared your minds to receive our thoughts. It has helped us in many ways; it is a tie between us and the unseen. May the harmonies which you have kindled here in this dear place, deepen and strengthen in your lives until they shall have replaced every discordant note, so it leaves no record in memory. (Applause.) And we would tender to the First Spiritual Union, that organization which has labored so faithfully in this city for the past fifteen years to build up our blessed faith, and which has worked silently with us these two years, we would also tender our grateful thanks. Your services have been no less sincere and ample for their silence, and we gratefully acknowledge them in every particular. We trust that the services which you have rendered in the past will be continued in the future, and may the labor of the years gone by be a foundation upon which shall rise a noble superstructure that shall continue to live throughout all time.

And to our flower angels, what can we say! These poems in color, these songs in silence which you have tendered us from Sunday to Sunday! Dear friends, we can only pray that fadeless flowers shall be strewn forever in your paths. We can only pray that your thoughts that have been dropped here from week to week may bear sweet blossoms like these in your memory, and that the roses which you gather from the spiritual world may be indeed without a thorn; and that the lilies of tenderness may shine whiter even than these plucked from the gardens of earth. O angels of beauty and of light, your tender messages woven in these garlands and beautiful bouquets, have made a deep impression on our hearts, and their fragrances have been caught by the Spirit-world as well, and will be returned to you in time to come. And to you, dear people, you who have seemed as a dear fold drawn together for the sacred purpose of embodying in your thoughts and lives the truths given so freely of God and the angel world, you dear people, who have mingled your tears of grief with ours, and who have given your smiles and encouragement when we most needed them; what can we say to you? Fathers, mothers, brothers, sis-

Incidents Illustrative of Spirit Power.

(The Macon Telegraph and Messenger.)

"I will tell you a curious story," said a Spiritualist to us the other night, "after we had been discussing Spiritualism, and had related many peculiar exhibitions that had come under our personal observation."

"It was during the war—the second year, I believe—that the incident of which I am about to speak occurred. I had moved from the village in which I lived to a country place about three miles distant, the property of my aunt, and made a stay there temporarily to be with her. It was the center of a large plantation, and it was to be near her slaves and see that they did not neglect the farm work, that she had also taken up her residence there during those troublesome times. It was a beautiful place then, but afterwards suffered cruelly the shock of war, from which it never recovered. The house itself was in the center of a large grove and a noble avenue of elms and water oaks, connected it with a large gate that was distant from the house fully one hundred and fifty yards, and was always under lock."

"It had been a happy, peaceful family. My aunt had a son, who was in all respects a brave and generous boy, and who was universally loved for his nobility of character. He was handsome, and, above all, courageous. His valor, in fact, was of too desperate a nature. He had never known what it was to fear. When the alarm of war sounded, he was among the first to quit his peaceful home and enlist under the Georgia colors. It nearly broke his mother's heart to give him up, but it was her sacrifice upon her country's altar. I can truthfully say that the boy did his duty, his whole duty. I have since seen men who fought with him side by side, and who followed him in the charge, and they all testify to his desperate valor and heroism. Many a time was he noticed in the thickest of the fight, battling for his country, and inviting the onslaught of the enemy."

"The war continued, and every day the papers came full of tidings from the battlefield. There were neighbors, too, who would gather conveniently around the fireside, and relate to each other the tales they had picked up from the stragglers and from the friends who had been furloughed. They were mostly stories of hardship and struggling, interspersed occasionally with an experience of prison life. But in all these no tidings of John Holmes appeared. Anxiously were the papers scanned daily for news of him, and eagerly was every bit of fideside gossip devoured. My aunt had begun to despair, a state of feeling that was intensely shared at this time by a fair, sweet girl, who lived near by, and who would slip over frequently to learn the latest news from her absent lover. At last, one day when they were least expecting it, a letter came addressed to my aunt. It was in John's well-known handwriting. It was simple and brief, and stated that he would ask for a furlough the following week, and return home for a visit. He asked that everything be made ready for him, and that Annie, his sweetheart, be told of his coming. The letter concluded by saying that, if everything worked well, they might expect him the latter part of the following week. It was then the early part of a new week."

"You can't imagine what an effect that letter had on me. My aunt actually seemed young again, although her hair was bleached with age and deep wrinkles furrowed her cheek and forehead. And then, too, her eyes seemed to grow brighter as the first smile that had been noticed in months played around the soft, kindly mouth. Poor soul! Little she dreamed of the griefs and heartaches that were ahead. Annie, too, came over often and assisted my aunt in preparing the house for John's home coming. Nothing could be arranged too nicely, and it was determined to give him an immense reception."

"The week that brought the letter had passed, and the closing days of the following week were at hand. It was Friday, and my aunt and myself, together with Annie, who had come over to dine with us, were seated at the table partaking of dinner and discussing the time when John would probably return. We tried to fix the day and had almost agreed on the time when naturally we should expect him, when suddenly we were all startled by a voice at the gate, which in tones sweetly familiar called: 'Bob, come and take my horse.' We started from the table at once, and then trembled on every lip the glad expression, 'John's come home!' My aunt, Annie and I ran down the steps to the gate to meet him and welcome him. We met the faithful Bob, who had also heard his master's familiar voice from the lot, and was moving to meet him. Imagine our astonishment when we arrived at the gate and found no trace of John. My aunt's surprise gave way to petulance at last when she called to him to show himself and to quit teasing her. But John did not answer, neither has he presented himself to this day."

"On the very day that his voice was heard calling at the gate for Bob to come and take his horse, a great battle was fought, and John Holmes was among the 'killed.' Poor fellow, he was shot down while reconnoitering the enemy's position just before the battle, and while approaching dangerously near their lines. If the battle were named here, perhaps there are those living who would recall his death, and would remember also how his voice was heard at the gate."

"I don't pretend to explain this phenomenon. I know that it did actually exist, and can be proven by more than one eye-witness now living. Science would frown on this inscrutable experience and evade a discussion of it. It may say that it is a fraud or delusion, because it knows of its own knowledge no life beyond a mere material existence. It can not, however, assert that the opposite is not true, because science deals with facts and logical conclusions. Although a maxim in science that disembodied spirits cannot be visible in any way to the physical organism, it is not in a position to declare the opposite doctrine, or to discuss it. Science must be silent and mummery prevail to a great extent."

"Let me tell you briefly another incident that happened under my own observation: 'Somewhere back in the sixties the family of a sea captain, absent on a long cruise, lived in the town I speak of. This family comprised a wife and several daughters. Well, one night, when the family had gone to bed, one of the daughters, named Carrie, had a very impressive dream: she started in her sleep, and finally rose from her bed, her eyes open but fixed, her whole manner that of a person who sees some dreadful vision. She moved from chamber to chamber arousing the different members of the family, and led them to the sitting-room. A lamp was lighted, and the little gathering, clad in night dresses and shawls, wonderingly obeyed the directions of the dreamer. She called for a sheet of paper and pen and ink. No writing paper could be found in the house, but at last a piece of grocery's wrapping paper was brought, and the commumbulist appeared satisfied. Taking the pen, she began writing

in a large masculine hand. There was profound silence in the little group, and a feeling of terror and dread settled upon mother and daughters. None dared look over the shoulder of the writer, who at last, finishing, gave a sigh of relief and went directly upstairs to her chamber. The mother, no longer able to control her curiosity, yet fearful of something dreadful, took up the brown sheet and began to read. 'Children,' she exclaimed, 'it is your father's handwriting!' It was dated at sea, the longitude and latitude being given. In terse language it described the tempest and final losing of every hope, and the sinking of the craft in the angry waters, with all on board. After a brief but pathetic message to his family, the drowning captain signed his name in characteristic fashion."

"Did the ship go down? No one knows. All that is certain is that she never came into any earthly port."

"A gentleman of veracity told me that for three nights he dreamed that a man with a full red face appeared to him in his dreams, carrying a hammer which he held over his head in a menacing manner. On the morning after the last dream the gentleman went to his place of business as usual; on his way he passed a shop. The door was open, and there stood with hammer uplifted, the man seen in the dream. The two men stopped and looked at each other and said nothing. A queer coincidence."

For the Religio-Philosophical Journal.
Divine Economy of Sin.

BY M. B. CRAVEN.

A delty, that according to Isalah (45:7) creates evil and does all things, must necessarily be responsible for the consequences of sin. Hence if all the misery and crime with which the world abounds is not in acquiescence with the will and pleasure of an almighty Being, his omnipotence would counteract the operation of evil, and cause righteousness to "prevail as the waves of the sea." An all-powerful Being could as easily annihilate a devil as to create a being he allowed to become transformed into one. But a hypothetical devil has been religiously exorcised as a theological necessity to work in an orthodox capacity on a superficial basis derogatory to logical conceptions of Divinity, by which his success is represented in getting the vast portion of mankind as his share of God's labor in the intellectual domain of creation."

But, instead of Satan being the author and promoter of sin, as theologically taught, scripture history shows from a heterodox standpoint of exegesis, that he has been merely the medium employed by an almighty God to overthrow his own moral works, thereby surrendering mankind to his reputed wiles for future contention in the field of theology. The want of evidence that either the Lord or his Son ever made any effort to bring this alleged reprobate to repentance, and installed in the church by baptism, shows that he was not wanted there in Christian fellowship while his services were indispensable in the cause of sin."

Without a mythical devil in the field of theology, the Lord would have been successful in his good intentions with man, and theologians left to seek other employment. On this allegorical principle of theological analysis, the Christian's devil, under the gentle name of Satan, still holds his ground in a religious campaign against sixty-five thousand clergymen in this country alone, all well disciplined in tactics of the church militant, and harnessed in the armor of Jehovah's buckler; valiantly fighting for the help of the Lord, "for the help of the Lord against the mighty."

When philosophically considered, if sin was not essential in divine economy for human development, the foresight of an omniscient Being of infinite ability, would have prevented its existence. Evidence that God in the plenitude of his wisdom intended this world to abound with evil in antithesis to good, for man to contend with in the course of intellectual expansion, is shown by creating him with a susceptibility to transgression; and according to Jewish tradition placed him in a situation that evoked it. Virtue could never have been appreciated without vice in antagonism. Goodness would have had no merit without wickedness in opposition to prove its excellence. Without sin on earth, heaven would have no claim to superiority as a place for the enjoyment of perfection hereafter. Hence reformers in general, and our esteemed gospel preachers in particular, are entirely dependent on sin in conflict with righteousness for an avocation requiring verbal application in business to which the Lord calls them where they get the most pay."

The orthodox doctrine that sin is offensive to God, pardonable on petition, is tantamount on logical principles of deduction to a license for sinning; for no one need fear the consequences of transgression with remission promised in advance. It would be measuring the infinite by finite capacities and assigning human qualities to a superhuman intelligence to infer that God thus concerns himself about absolution for the legitimate issue of his own presence. A man may overcome evil by remitting the injury sustained by the sin of another, but guilt alone becomes annulled in accord with God's inscrutable law, which invariably acts as its own executor on all transgressors."

Man is not a wholly depraved being by nature because of Adam's sin, as theologically taught. No one has ever lived that was entirely evil, or good to perfection; but on the false plea of "total depravity," theologians have deviated from divine economy in possessing as the gift of God, by denying his right to improvement on inherent merit. He is thus theologically placed under sentence of eternal ruin for what he could not help, and held responsible for a nature received by coercion into existence irrespective of his own volition."

Sin can have no inimical bearing in counteraction to God's eternal law, for he never ordained a judicial discipline that sinners could violate to his displeasure. He universally acts on the immutable principle displayed in the inexorable laws of nature. All written laws ever given by assumed divine legislators were man-made laws, for the infringement of which man necessarily acts in civil judicature. The universality of God's law is not to be enclosed within the lids of a book. His so-called law now thus confined would avail nothing if man enacted no civil jurisprudence to enforce its statutes. The book of nature should alone be considered infallible on the rational assumption that whatever is, is right under the efficient control of infinite wisdom and goodness. Otherwise intelligent action would be ignored in the economy of creation, on the heterodox hypothesis that the occult laws of Nature could operate on no other system to show that "God moves in a mysterious way, his wonders to perform."

Hence it would be overtaxing the credul-

ty of a thinking mind to be called upon to believe that God once made an ocular thunder and lightning display of himself on an Arabian mountain during the course of history, to reveal what should have been communicated to Adam on calling him from his hiding place in Eden. Thus the antiquated Jewish legend that less than six thousand years ago, the Delty created fully developed human beings by a miraculous fiat, with a command to procreate their species, neglecting to give them a civil code and discipline of worship to show the Divine abhorrence of sin, for twenty-five hundred years after their existence; and then selecting an absconding malefactor to announce it with supernatural éclat, attended with barbarous enactments in favor of warfare and slavery, is a reproach on the name of an infinite Being that demands the consideration of every intelligent mind."

Hartboro, Pa.

The Easter Hope.

Whatever M. J. Savage says is well said; his utterances are strong, clear, hopeful and encouraging. He never strives for mere oratorical effect, but his wealth of soul, deep seriousness, poetic imagination and thorough candor make him eloquent without effort. The following, which we clip from the *Christian Register*, is the best that can be said by any one not possessed of the absolute knowledge of a future life which Spiritualism finally affords to the patient, earnest seeker:

Doesn't it seem strange that this old world of ours still persists in believing that there is not any death? It is one of the most wonderful things in the world to me that men have not surrendered this faith ages ago. Why, the whole human race, from its beginning down there in the dark until now, at every step of advance has marched over a grave. And still the world says there is not any death. It is all an illusion. Only life persists. And it tells itself this tale of faith, in story after story, parable after parable, legend after legend, clinging to it and refusing to surrender the trust. And yet what have we as a ground of belief? Scientific evidence, perhaps, we have none. The wise men of the world tell us that all these stories from the ancient time were illusions or dreams. They tell us that Jesus slept like any other man, and has never waked again. They tell us that the dead Osiris is still dead underneath the sands of ancient Egypt. They tell us that Tammuz sleeps in Syria, and sleeps there forever; that these divine and human legends are only fairy tales that the world croons over to keep up its courage and feed its undying hope. And, to-day, we sit down to this blank wall of silence, which, from the zenith to the nadir, seems to us utterly impenetrable. We listen. Now and then, we fancy we catch a whisper, and then it is gone; and we wonder whether we only dreamed that we heard a friend speaking to us. Now and then, we catch a gleam of a face, and we rub our eyes and wonder if we were sleeping; if it was an illusion. And, though the majority of the race has passed over to the other side, we ask one another still whether they are wandering ghosts thus in air, whether they are really people like us, or whether they have utterly ceased to be."

We have learned one thing as to matter, and know about that to a certainty,—that nothing in this physical world ever dies. Not one slightest particle of matter, not one unit of invisible, intangible force, has ever ceased to be. This dust we tread beneath our feet to-day, or that the wind blows in our faces, is not dead; it is alive. Next year, it will come up in a grass-blade, it will be a part of the tip of a flower. Next year, perchance it will be a part of the bloom of a little child's cheek, a part of the shining of a little child's eye, a part even of the brain that thinks those "thoughts that wander through eternity." Nothing in this world ever dies, only, Proteus-like, changes indefinitely its form; disappearing, eluding us now entirely, to take another shape more beautiful somewhere else. And in spite of the fact that we so often—mothers, husbands, wives, children—look upon cold, silent faces, turned white because the flush of life has left them, still this faith remains in the heart, and it will not down. It cries out and asserts itself, and says, "This death is not real; it is an illusion. The body is here, we say; but where is the love, where is the thought, where is the generosity, where is the friendship, where is all that subtle combination of qualities and powers that made my friends? Those are not here. And so the world moves on and marches over graves, asserting all the while that the graves are a life, and that only life is. Our hearts thrill to the echo of words like these that our Boston poet, Holmes, has sung:—

"In this the whole and story of creation,
Lived by these breathing myriads o'er and o'er,
One glimpse of day, then blank annihilation,
A soul's passage to a sunless shore!"

And our hearts cry out, this universe can come to no such aimless and contemptible issue as that."

I offer no argument that claims to be demonstrative. I simply want you to fasten your thought on the grand significance of this fact: that in the face of universal death, from the beginning, in all time, this wonderfully contradictory human race of ours says: "I will not believe it: life and not death is the reality. There is no death: what seems so is transience."

I wish to emphasize the reality of this fact, and to hint its meaning, by pointing out the significance of the truth that this growth of hope that we set forth and celebrate year by year on our Easter morning seems to be native to the heart of man. That is, it is real. It has a right to grow here because it does grow. What right has the little delicate white flower to blossom away up the side of the Alps, just on the border of the snow-line? It has the right that it exerts by its own existence. It belongs there. It sprang out of a seed, it found congenial air and soil; and so it is a part of nature, a part of the order of things. And so it seems to me, in spite of the lack of demonstration that we seek many and many a time and are not satisfied we have found, the simple fact that in all ages this little sweet flower of hope has grown in the soil of the human heart is so significant as to make it little less than demonstration of the reality. How does it happen, if there is no reason for it, that the universe, our old nurse, as she has taken her child, man, in her arms, and carried him all through the ages, has whispered to him this hope of another life, this hope of the final supremacy of good? I believe that the universe never lies. I believe this whisper is true. I believe because this flower springs out of the soil of the human heart, and rejoices us with its perfume and its beauty, that it has a right to spring there, as being a part of the divine order of things; and that it bears in its white bosom a seed and a blossom that shall unfold into an immortal life."

The Future of Modern Spiritualism.

BY CHARLES DAWBARN.

We judge the future of a man from what we see of his present life, and know of his past career. The boy is father to the man; and manhood has its noon of manly strength and pride of intellect, soon to be followed by the setting sun of an old age. The great religions of the world have had their boyhood, their manhood and all—save possibly Mohammedanism—seem to have passed into the last stage of a decrepit old age."

We often speak of a religion as if it were a distinct entity, a personality with a youth, a manhood, and an old age of its own; yet in reality there is no such existence as a religion. It is only one of the varied expressions of manhood's thought and feeling at that special epoch in its development. It is the embodiment of the whole man, for emotion and intellect in every shade and detail, and with every conceivable degree of force compel manhood to exhibit that concentrated essence of his mentality which we call religion."

Give to a nation a little more of hate or revenge, and it will formulate itself in that nation's religion, just as a loving nature will soften the harsh conception of Delty. You cannot carry a religion to a race with whom it is not in harmony; and the religion that expresses the nation's thought at one era, will be replaced when it acts as a drag upon the mental growth of that people."

The term "religion" implies something that may be defined, but you can have no definition until you have crystallized the thought of the hour into creed and dogma and bedecked it with ceremony; yet from that moment its growth becomes impossible. It may stand like the great pyramid and stake its enormous bulk against the sand storms of time; but since growth is impossible, sooner or later it will be buried out of sight."

If we accept the thought, that religion is the expression of manhood looking upward and outward from itself, we see that creed, dogma and ceremony are simply attempts to compel the growing man to wear the jacket and knickerbockers of his boyhood. Could we discover a people of deep feeling, who had refused to formulate their belief, and had encouraged eager mental search for new truth, then we should surely find a religion of the people, by the people, and for the people, that would blossom in time and fruit in the coming eternity."

Manhood has ever been reluctant to recognize its inability to comprehend a whole truth. The perception that we call truth to-day, becomes strangely incomplete in the greater experience of to-morrow; yet every religion in the world has demanded of its votaries that they shall seek no further; and so that one fragmentary idea, that human conception of truth, is wrapped in priestly creed and bandaged in dogma, yet human reason shall gaze upon it so closely as to discern its imperfection."

Changes are incessant and perpetual, for manhood inquires and learns till the belief of the father stands to his son as superstition founded upon ignorance. So if the creed of the religion remain unchanged, it stands as folly to the thinker, though it still commands support from fashion, wealth and ignorance. But it is customary when the growing man will not come to the religion, to make an attempt to bring the religion to the man."

But the thinker stands with a truth in his soul that was not born of the old religion. He cherishes it as divine. If the old church will accept the new-born truth as born of lawful wedlock between human reason and the immortal soul, then that man affiliates with the old church and it is strengthened and broadened by the new truth; but if the new light be all dark to the old faith, then we have a new organization, another sect claiming its right to a share of the family inheritance."

We have an illustration of this in Universalism, which was born a hundred years ago of the truth that came to Murray. The declaration that all men shall one day reach eternal happiness was a grand thought, but it was too far in advance of any branch of the existing religion, so it crystallized as a central thought around which advanced minds might gather. But truth is centre, circumference and the boundless whole. We betide the man or church who claims a central thought! It is soon framed in creed; hung as a holy charm in every home, and used as an emblem of superiority in daily life, till other truths equally central are lost in mist and at last that leading thought becomes encysted in a bigotry as fierce and illiberal as the old religion."

So Universalism has sung its one song in an endless monotony that left no hour for another rhythm of celestial harmony. It has stood towards its central truth like a guardian appointed by the court whose work is done, when the child has reached its manhood. Other churches have caught the truth, and added the one song to their existing melodies, till Universalism will and must pass out of name as an entity and live merged into the truth that preceded it."

I propose that we now endeavor to take an intelligent view of Spiritualism in the light of philosophy and experience, so as to ascertain if it, too, has a central truth so focussed as to leave every other truth dim and distorted. When we have settled that question we shall have little difficulty in determining its future."

A Dying Quakeress and Her Children.

(From the Manchester Courier.)

A member of the Society of Friends, living at Settle, in Craven, had to take a journey to the borders of Scotland. She left her family, consisting of a boy and two girls, aged respectively seven, six and four, behind. After an absence of three weeks, and when on her homeward journey, the Quakeress was seized with illness and died at Cockermouth. The friends at whose house the event occurred, seeing the hopeless nature of the attack, made notes of every circumstance attending the last hours of the dying wife and mother."

One morning, on the nurse at Settle going into the sleeping-room of the children, she found them sitting up in bed in great excitement and delight, crying out: "Mamma has been here!" and the little one said: "She called: Come Esther." Nothing could make them doubt the fact, intensely visible as it had been to them, and it was carefully noted down to entertain the mother on her speedily expected return home."

That same morning, as she lay dying on her bed at Cockermouth, she said: "I should be ready to go if I could but see my children." She then closed her eyes, it was thought to reopen them no more; but after ten minutes of perfect stillness she looked up brightly and said: "I am ready now; I have been with my children," and then, as once peacefully passed away. When the notes taken at the two places were compared, the day, the hour and minute were the same."

"Are You a Christian?"

[The Index.]

A tract was put into my hands in traveling, the other day, with this title. The tract distributor did not wait for an answer. Had he done so, I should have been obliged to reply, "In your sense of the word, probably not." Had he been charitable enough to ask, "Are you not, then, in any other sense, a Christian?" (the remark would be charitable, observe, as implying that there might be some other respectable definition besides his own), I should perhaps have answered, "I hope so." For many people simply mean by Christian one who "calculates to do about right," as a good woman once said to me. And I should be sorry to be left wholly out from that list. Yet, if he had taken the trouble to follow the matter still further, and had said, "But do you call yourself a Christian, putting your own meaning on the term?" then I should probably have said, "No, I do not."

To be sure, a general word like Christianity becomes, by much using, like a box with a false bottom, into which you can put as much or as little as you please. There are senses in which I might feel proud to be called a Christian; just as, if I wrote blank verse, I might be proud to be called Shaksperian. But as I know that the word is not generally used in that sense, and as we cannot spend our lives in giving definitions, I should prefer to be called simply a man—or, if you like to add an epithet, a good man or a bad man—rather than a Christian."

I remember that once, when studying at Divinity Hall in Cambridge, I happened to meet Octavius Frothingham at the wood-pile in the cellar; and we passed very rapidly, as students will, from the knotty wood to some other hard knots. I said: "Why, if we believe Jesus to have been simply a man, should we wish to call ourselves Christians?" He answered, "I have no wish to be called a Christian; I am quite willing to go through life as a Frothinghamian." His position then seemed to me very consistent, and I am sure he has adhered to it well."

The trouble about calling one's self a Christian is, first, that it is a very vague word, used in a great variety of meanings. Secondly, that, if you do not believe Jesus to have been the Christ (in any but some imaginative, Oriental sense), you have really no business with the word. And, thirdly, that the world has been trying for centuries to outgrow these domineering personalities in religion—as in Buddhism and Mohammedanism, for instance, and it seems better to throw one's influence on that side. Every great religious personality first helps the world and then hinders it. When we leave Calvin and Wesley and Swedenborg, and come among the Calvinists and Wesleyans and Swedenborgians, we are conscious of narrowness and imprisonment. The greater the man, the more he appears to imprison other men. It seems the divine compensation for the good that great men do—this belittling they leave behind them."

The profoundest writers of the age have not missed this truth. Emerson said, twenty-five years ago: "Genius is always the enemy of genius by over-imitation. The English divines have Shaksperianized now for centuries." And Goethe says in the same way, "Shakspeare is dangerous to young poets: they cannot but reproduce him, while they fancy that they produce themselves." ("Aphorisms," by Weyersberg, p. 111.) What then? Are we not to read Shakspeare? Of course, we are; as Goethe says elsewhere, in the same book, "The artist who owes all to himself has very little reason to be proud of his master." We need teachers; but it is the exclusive acceptance of any one teacher, even though he be the highest, that dwarfs a man."

It is inevitable, I suppose, that all our sects, in relaxing the severity of dogma, should pass through an intermediate period when the worship of Jesus stands in place of all other creeds. To them, this worship will do good, because it is a step forward. But to those who have been accustomed to a simple "Natural Religion," this personal idolatry would be a step backward; and it is better to keep clear of it. And it is satisfactory to think that those who decline to take Jesus for an exclusive exemplar really get more good from his example in one way than those who are more exclusive."

"Shakspeare was not made by the study of Shakspeare," nor Jesus by the study of Jesus. He at least was not a Christian—in the sense of dependence on another—whoever else is. If to be a Christian meant to get spiritual knowledge at first hand, as Jesus did, the name would be indeed worth assuming. But, if his disciples are to be trusted, he ended, like inferior other prophets, in teaching that no man could come to the Father but through him; and it is now too late by eighteen centuries to disentangle this subtle thread of error from the word "Christian." If this be so, we shall save ourselves from much perplexity by not claiming it."

T. W. HIGGINSON.

The Doctor and His Vision.

(From London Society.)

When Dr. More was a student at Cambridge, in Queens College, he was standing at the door of the dining-room one day, when he saw a Mr. Bonnell come out of the hall, looking as he always did in life. A friend near was struck by the appearance of the man, and asked who it was, when More told him, mentioning some particulars of Bonnell's history, where he was from, and commenting on his personal appearance. That evening the prayers of the college were desired for one who was in a sick and dangerous condition. More asked who was sick, and was told that it was Bonnell, when he at once declared he had seen Bonnell that day, and was assured that it was impossible for the man—had not left his bed for a considerable time. But More insisted that he had seen the man, and brought his friend to witness to the truth of his statement. The same day Bonnell died, and the stranger who was with More, and had seen the figure, identified the body of Bonnell as that of the man he had noticed coming out of the hall at noon, and at a time when it was positively known Bonnell was lying unconscious in his room."

American mowers, horse-forks and hay-rakes are very extensively used in Saxony, being preferred to the home make because of their lightness."

Speckled trout come up in the water of some artesian wells in Nevada. The supposition is that they came from subterranean lakes."

The custom of decorating rooms by stringing roses on furniture, bedding and floors is extending in Paris."

Horsford's Acid Phosphate.

A VALUABLE NERVE TONIC.

Dr. C. C. OSTERMID, Milwaukee, Wis., says: "I have used it in my practice ten years, and consider it a valuable nerve tonic."

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CHICAGO, ILL., Saturday, May 16, 1885.

George Elliot—A "Not Herself."

The life of this gifted writer, as compiled from her letters and journals, with the few needed explanations by her husband, J. W. Cross, is a valuable work—autobiographic and interesting, and giving an idea of the excellent personal qualities and cordial affection of one admired heretofore as a writer of world-wide fame, but now known as a kindly and sincere woman.

Her story-writing began with doubts and fears, and with no thought or expectation of this extensive reading which awaited her; but it opened and went on in a way especially interesting as a psychological study. She writes to a friend:

Mr. Lewis began to say very positively, "You must try and write a story," and at Tenby he urged me to begin at once. I deferred it, however, after my usual fashion with work that does not present itself as an absolute duty. But one morning, as I was thinking what should be the subject of my story, my thoughts merged themselves into a dreamy doze, and I imagined myself writing a story of which the title was "The Sad Fortune of the Rev. Amos Barton." I was soon wide awake again and told G. He said: "Oh! what a capital title!" From that time I had settled in my mind that this should be my first story.

It was soon written, and its success opened the way for others. Toward the close Mr. Cross says:

"During our short married life our time was so much divided between travel and illness, that she wrote very little, so that I have but slight personal experience of how the creative effort affected her. But she told me that, in all that she considered her best writing, there was a 'not herself' which took possession of her, and that she felt her own personality to be merely the instrument through which this spirit, as it were, was acting. Particularly she dwelt on this in regard to the scene in Middlemarch between Dorothea and Rosamond.

This "dreamy doze," and the feeling that her own personality was "merely the instrument" of "this spirit," indicate the impressive temperament, susceptible of spiritual influx and illumination, combined, in her case, with mental powers of singular clearness and force, and with high moral qualities.

Here would seem to be an illustration of the truth of that old saying: "The gods help those who help themselves." She used her own large faculties, thought much, lived in her affections for family and friends, read largely of the best books, but made those books her helpers, not her masters, and was probably also the recipient of light and inspiration from the Spirit-world—a medium for the higher thought of some gifted spirits beyond the veil. The use of her own normal faculties was instinctively so attuned, that help came in ways that she but partially realized. Doubtless there is much light from the Spirit-world which comes through like channels. If Milton or Channing would help us, they need not always reveal themselves, and would care little to do so, but they could quicken and glorify the royal soul of some rare genius, adding their inspiration to the mental and spiritual power they found enshrined in some mortal form, and we should be the gainers. Sometimes they might think well to reveal and identify themselves, but not always.

What joy and delight it might have been for a company of gifted spirits to help such a woman as George Elliot in her task of writing books that have stirred many souls in many lands! May not really the best mediumship come when we use our own faculties, do our own work of study and thought, yet hold ourselves open for inspiration?

It may be said that George Elliot had no clear view or faith in personal immortality or in a Supreme Mind. This is true, and it marks her limitations, and sometimes mars the perfectness and chills the warmth of her thought. But she was reverent in spirit, and never scoffed at any sincere person; took good from all, and waited for more light. Still greater, happier, and even more gifted would she have been with more spiritual insight, but no one is privileged to see all things in this brief and initial stage of life.

She taught fidelity and devotedness to kindly duties and high purposes, and is now with "The choir invisible," of which she sang so nobly. Let it be borne in mind that this great woman, in giving her own experience of her best work, frankly said that a "not herself," a "spirit, as it were," seemed to use her as "merely the instrument." That is mediumship, as our best mediums describe it in their experience.

Dr. Shedd on Hell.

A writer in *The Index*, having spoken of Rev. Dr. Shedd's late article in the *N. A. Review* in favor of endless punishment as "fendish," the author was moved to reply. Instead of sending that reply to *The Index* where it would have been published, doubtless, and might have been a means of salvation to some of the readers of that heterodox journal who do not believe in eternal torment and kindred "Gospel consolations,"—it was sent to the solid old *New York Observer*. We extract enough to show that the brimstone practice by which the divinity of Mr. Shedd was treated for his doctorate, works in his system still.

"The extract from the *Index* which you quote, in which my article is denominated 'fendish,' leads me to say still another word respecting endless punishment.... The doctrine of hell is undoubtedly hateful and exasperating to a certain class of people. Hence they call it 'fendish.' Sometimes, in their zeal for their God, they denigrate it as blasphemous."

Now, as you suggest, the doctrine of endless punishment is Christ's doctrine. I will leave it to any intelligent reader whether there is anything in my whole article more terrible than the words which Jesus Christ says he will address to a certain class of men who will stand upon his left hand on the day of judgment: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Hell is not my invention. Neither the Christian ministry nor the Christian Church are responsible for the tenet. The alleged "fendishness" of the dogma elings, if to any one, to the Redeemer of sinners and the Judge of the world.... The class of persons represented by the *Index* have a hell-phobia. This is something very different from the serious, calm, and reverent fear of hell, such as the Bible enjoins and Christian men have. The fear which the disbeliever feels is that of pain. This mark knows that, if there be a hell, and hell is a possibility, he is in great danger. Consequently, even the suggestion that there is one startles him; and the startle is shown in his irritation and violent epithets. But the fear which the believer experiences is tranquil, steady, and intelligent."

The fear of being burned forever is of a "tranquil" nature! Christ taught this doctrine, this poor man being his interpreter! A good way this, in our nineteenth century, to make good men hate the name of Jesus. But they will read the prayer on the cross: "Father, forgive them, they know not what they do," and pity Dr. Shedd's condition and ignore the brimstone treatment he suffers from.

"Mind Cure" and "Swear Cure."

We learn from the current news of the day, that on Monday, May 4th, the Baptist clergymen of Boston had a very lively discussion on the subject of mind cure or Christian science. The Congregational ministers also took it up, and Prof. Storey Fowler read a paper on the subject, which was loudly applauded by the many divines of the faith present, among them being leading Congregationalists in Boston and vicinity. Prof. Fowler said that his ideas and knowledge of the "Christian science" were the results of his own observations and thinking, and were not gathered from books or works of other gentlemen. He recognized the strong hold the science of mind cure had taken in Boston and vicinity. His attention was called to it by friends, whom he first refused to listen to, and whom he later called eccentric beings. Subsequently, however, he noticed that literary people began to take stock in it. Some of his acquaintances began to think that they were benefited by it. He saw the principal scientific teachers, among them Mrs. Eddy, and he called upon a number of healers and tried to see the science and its principles from the eyes of the founders and believers in it. God, the scientists believe, is a principle, not a person. He is, in their opinion, the only mind in the universe. Mrs. Eddy denies the reality of matter, and, in fact, of all natural laws. She denies the existence of a human body and of all senses. She denies the human personality of God. Man has what she calls the mortal mind, which is the direct opposite of God's. The mortal mind is only a belief that man has generated in himself. With this mortal mind he thinks he is sick, but he is in error. It is the mind that imagines suffering and which does suffer. Speaking of Mrs. Eddy, Prof. Fowler says:

Mrs. Eddy says Christian science is entirely different from the so-called faith cure. The healers begin by arguing the case silently and then audibly, telling the patient that the disease only exists in imagination and is not real. If it is a case of cancer the healer tells the person that there is no cancer; that it is only inflammation of the flesh. Then the mind of the patient is swiftly swayed off the subject and brought to bear on God. Mrs. Eddy, by her reading, which has evidently been very general, has become a learned woman, but has become very visionary. While there are elements of Christianity in her system, it is nonsense to call it Christian science. There are, in fact, many persons who enter into it whose trouble really exists in their minds. Do these scientists really heal? I have not seen a case that I should call healing. Let them heal one blind man and they will establish their claim. I know a man who had gout and would place his foot in a chair and swear at his toe. This would be followed by immediate relief. Now, that was not a swear cure, but simply the influence of the mind over the body, and, on the other hand, it was not Christian science. The system is nothing but a sham, and cannot stand the test of practical life.

"Investigating Spiritualism."

Under the above title the *Kansas City Journal* for the 27th ult., contained a column editorial from which an extract is made as follows:

"The investigation of the phenomena of Spiritualism is no new undertaking. Since the philosophy of religion of Spiritualism gained a foothold it has been subjected to investigation, science not feeling its dignity impaired by joining in the investigation. Since physical manifestations, or materializations, have been pretended in proof of the truth of immortality as generally predicated, and as preached and taught by Spiritualists, the investigations have been more searching, earnest and careful than when Spiritualism was a theory without pretended demonstrations, manifestations, or materializations. And avowed Spiritualists, honest and confirmed in their belief in the truth of modern Spiritualism as shown by materializations, have been foremost in the investigations."

"No one has been so earnest and honest in his investigations as Col. J. C. Bundy, of the RELIGIO-PHILOSOPHICAL JOURNAL, a paper given up to advocating and urging the truth and benefits of the philosophy of Spiritualism. He has deemed it a duty to investigate, as far as possible, every medium who has pretended to materializing powers, and has never hesitated to expose a fraudulent medium. Convinced of the truth of Spiritualism, he has held it a duty to expose every one whom he has found to be fraudulently practicing upon the credulity of men and women. He has done this because a belief in Spiritualism, like a belief in any other religion, must and does appeal to the better sentiments and most sacred feelings of mankind, and imposture upon those feelings should be exposed for the good of mankind as well as to rob Spiritualism of all suspicion of being a sort of necromancy, or trickery in any sense."

"Among the frauds whom Col. Bundy exposed, was a Dr. R. W. Sauer, formerly a resident of this city, and who was not a little conspicuous in political circles last fall. Dr. Sauer pretended to be a medium, and 'materialized.' Col. Bundy exposed him as a palpable fraud. Seizing a spirit form as it emerged from the cabinet, it turned out to be Dr. Sauer, just as the spirit face shown at Mott's cabinet and on which aniline was squirted, turned out to be Mott's face when the light was thrown upon it, all reddened. The Katie King exposure in Philadelphia several years ago, when Robert Dale Owen, the famous Spiritualist, was convinced of the fraudulent character of the cabinet materializations there, is another illustration of how honest Spiritualists have helped at exposures and have regarded it as derogatory to the truth of the philosophy they advocate to have it made the medium, or channel for fraud."

"There is no attack on Spiritualism, when a fraudulent medium is exposed, any more than an attack is made on Christianity when a wolf in sheep's clothing is discovered in a church, stripped of his disguise and driven from the fold."

In the exposure of Sauer he was caught at a distance of about nine feet from his cabinet, and while he was returning to it after having failed in securing the paraphernalia from his wife who sat at the farthest point from the cabinet."

Influence of the Mind on the Body.

The wonderful potency of the action of the mind on the body is illustrated in an incident related by the *Chester Times*. There moved to that place a middle-aged man and his wife, together with a large family of children. They came from New England, and purchased a place on which stood one of the oldest and best known houses to be found in the whole country. They moved in early spring, and when May came, naturally began to explore the place more fully. One day Mrs. Charles, a large, whole-souled woman, with a strong religious temperament almost verging upon superstition, came upon an old bake-oven which had been used in early times, but long ago abandoned. As Mrs. Charles's family was large, she determined to make use of the oven for the next Saturday's baking. She heated it, put in her dough, and the result was six magnificent loaves of very tempting bread. But on the bottom of one of the loaves appeared the statement: "Died June 15," in old-fashioned but well defined text. The fact disconcerted the family, and their feeling amounted to consternation when week after week the same statement appeared on the bread—"died June 15." Mrs. Charles, with her slightly superstitious turn, thought it meant her, and as the date approached, gradually grew ill and was confined to her bed. The news of Mrs. Charles's illness spread abroad and finally reached the ears of an old resident, who lost no time in getting to the home of the sick woman. He found her in what she thought her last hours, but quickly explained that, many years before, he had helped to build that bake-oven, and had used for one of the bottom slabs a part of an old tomb-stone that had been spoiled in the cutting. Everybody in the neighborhood, he said, knew about this peculiarity of old Hannah Kendrick's bake-oven and should have told the newcomers. It only remains to add that Mrs. Charles's superstition rapidly gave way, and her health was rapidly improved.

An Important Gathering.

The committee of arrangements for the coming Protestant Episcopal mission, to be held in New York, is about to issue a pamphlet setting forth the principal evil sought to be corrected by the mission, such as:

1. The evil resulting from making distinctions of accommodation between the rich and poor in the churches.
2. The lack of personal spiritual ministry to the rich.
3. The keeping of stores open late on Saturday nights, and the lack of Saturday half-holidays for the working masses.
4. The wrongs inflicted by the employer upon the employee.
5. The overreaching desire for wealth, which results in the manifold evils of unscrupulous competition, overwork, and underpay, and mutual discontent between the employer and the employee. The pamphlet will demonstrate

conclusively that the Episcopal church is prepared to take an unmistakable and aggressive stand against the oppression of the poor, and will show that there is really no ground for the astonishment that has been expressed at the recent utterance of Episcopal pulpits on the question of the relations of capital and labor. Services will be held morning, afternoon, and evening. Canons Basil Wilberforce and Knox Little, of England, will take part in the services, which will be held in different churches.

The members of this church are evidently working in the right direction, and will, undoubtedly, exert a great influence.

Mrs. E. L. Watson in Chicago.

Mrs. E. L. Watson, who has so long and faithfully officiated as lecturer for the Society of Spiritualists in San Francisco, arrived in this city on Thursday of last week, and became the guest of Mrs. Bundy (Mr. Bundy being absent on an Eastern tour), who tendered her a reception on the following Friday evening. The house was thronged with friends of the cause, who were anxious to extend greetings of welcome and good cheer to this eloquent champion of a pure and exalted Spiritualism. At an early hour Mrs. Bundy, in a few appropriate remarks, alluded to her distinguished guest and the great pleasure she felt in welcoming her. She then called upon Dr. Thatcher for a short address. He responded in his usual happy vein, concluding by expressing his deep regrets at the absence of Mr. Bundy. He was followed by Judge Holbrook in a few brief but pertinent remarks. Mrs. Watson responded to the hearty and enthusiastic call of those present, and for twenty minutes, she delighted her auditors with her sweet voice and soul-elevating sentiments. She is certainly worthy of the high praise bestowed upon her by the prominent Spiritualists of San Francisco and elsewhere.

At the conclusion of Mrs. Watson's address, Miss Holbrook read a poem in excellent style, after which those present enjoyed social converse for a season, then took their departure, feeling delighted with Mrs. Bundy's honored guest, and rejoicing that they had the privilege of seeing her and making her acquaintance.

GENERAL ITEMS.

The revised version of the Old Testament will be published in New York the 21st inst.

Capt. and Mrs. H. H. Brown have removed to Saratoga, N. Y., where they may be addressed.

Mrs. E. L. Watson's address is in care of Mrs. L. C. Smith, 30 North Washington St., Rochester, N. Y.

Mrs. S. F. DeWolf, unconscious trance speaker, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, next Sunday at 7:45 p. m.

Prof. Alexander Wilder will in the future conduct *The Platonist*. It could not be in abler hands, and we shall look for a marked improvement in its pages.

The Supreme Court of Georgia has just rendered a decision that a minister cannot sue for a salary because the gospel is free, and therefore no man can make a charge for preaching it. There's common sense for you, stripped of all verbiage.

The Roman Catholic churches of the Diocese of Massachusetts, under the direction of the Bishop, will hereafter sell seats at every mass. Free seats will be given to those too poor to pay, and ushers will protect those who do pay.

Chief Justice Morgan of Idaho has decided that Mormons who practice or believe in polygamy cannot sit on a jury. Eleven jurors were recently challenged in Judge Morgan's court and he sustained the challenge. Idaho is doing nobly in her efforts to stamp out this last "twin relic" of barbarism.

The attitude of Catholicism toward our public schools—a problem of grave concern to the present time—is to be discussed from opposite premises in the June number of the *North American Review*, by M. C. O'Byrne of North Carolina, against the Roman Catholic Church, and Bishop Keane of Virginia, in defense of its policy.

Rudger Clawson, who controls the great co-operative store in Salt Lake City, has been sentenced to fine and imprisonment under the Edmunds law, not because of his co-operative store, but because of housekeeping on the same style. His conviction is deemed one of the heaviest blows yet struck at Mormonism.

A telegram from the City of Mexico contains the annexed budget of news: "In regard to Mormons emigrating from the United States to Mexico, the Government officials announce that none coming will have any concessions granted them, but are at liberty to come as other emigrants, subject to the laws of the country, which forbid polygamy."

It is said that little Baron Magri, brother of the Count Magri to whom the widow of Gen. Tom Thumb, was lately married, has been arrested for being a gay deceiver. He is accused of being the father of a child in New York, while he has a wife and three children awaiting his return in Bologna, Italy. The Baron is but thirty-four inches tall and weighs but forty pounds.

Carroll, our Baltimore correspondent, writes as follows: "Mrs. Walcott is slowly regaining her health, and is giving us lectures, or we might rather call them lessons, of the most interesting and instructive character. I say lessons, because the members propose the subjects, and after they have discussed them among themselves, the arguments are concluded by the control. The society is composed of a small number, all of whom are earnest and determined."

The First Spiritual Association of Kansas City, Mo., at its annual meeting the first Sunday in May, elected the following officers: Dr. E. G. Granville, president; Dr. T. S. Kimmell, vice-president; A. Beggs, secretary and treasurer; H. S. Marsh, leader of choir Mrs. E. Kimmell, Mrs. Dooley, Mrs. Clary and Mrs. Marsh, executive committee.

The Pope has decided to send the Golden Rose privately to the Empress of Germany, who, though not a Catholic has quietly used her influence on many occasions to protect Catholic German subjects from persecution and to smooth away the difficulties dividing the Empire from the Holy See.

Faith healing, it appears from a letter in the *Standard*, occurs among the Buddhists. A girl, whose foot had been twisted in childhood so that she could not walk upon the sole, was cured by a visit to the Pagoda Beshan, and an English officer sent to investigate the matter reported that the cure was established on evidence as good as would be required to sustain a criminal conviction.

It is certain that a great amount of fetishism prevails in China. Near Peking, a few miles from the walls on the east, is an enormous tree, which fell more than two centuries ago, and which has been there ever since. It is called the divine tree, and a temple has been erected for its worship. The people believe a spirit dwells in or near the tree, and should be worshiped from motives of prudence. The immense size of the tree is the result of the spirit's energy. It is believed it could not have grown so large without a divinity.

Mrs. Russell Sage is as benevolent as her husband is credited with being close. She frequently makes with her own hands clothes for her proteges, and going into her kitchen put the cook aside to prepare with tender care nutritious and grateful delicacies for "her patients." Not a little proud of her skill with the needle and other homely household arts, she makes not only her own clothes, but her husband's shirts, and takes infinite pains to tickle the grim old speculator's fancy by herself cooking some favorite dish for him.

The Postivists through their representative, have published a "Protest against the war in the Sudan." They close by saying that they protest in the "name of Humanity" against the decision of the government, not merely as pregnant with evil consequences to our material and moral interests as a nation, but as in itself essentially and radically immoral—a pure abuse of our strength. And yet the Church, representing the humble Jesus, allies itself with the war faction, and has not a word of rebuke.

Herbertus writes as follows with reference to the Parker Spiritual Society, N. Y.—"On the first Sunday evening in May, Mrs. M. E. Wallace filled the office of moderator with dignity and grace. Dr. Everett gave the lecture, taking his subject from the 4th psalm, 4th verse: 'Commune with your own heart upon your bed and be still.' At the close of the address brief remarks were made by Mr. Gaden, Mr. McCarty, Mr. Henry Kiddle, Mrs. Gaden and Mrs. Higgins. The meeting closed with the audience singing the old familiar hymn, 'Come Ye Disconsolate.'

Claudius V. Spencer is the name of one of the Mormon polygamists who pleaded guilty in Salt Lake the other day and begged off. Claudius had three wives. One of them ran away sixteen years ago and he has not seen her since. When the Edmunds law was passed he notified his second wife that he intended to obey it, and, as he was a hotel keeper, he gave her a job in the kitchen as a servant, and saw her thereafter only in that capacity. The Judge thought this an evidence of reform, and suspended the sentence during good behavior; Spencer promising to cleave to his first wife and to persuade all his friends to live within the law. As Spencer is now about seventy years old, perhaps he will prove a very exemplary citizen for the rest of his life.

Capt. H. H. Brown spoke at Woonsocket, R. I., April 5th and May 3rd; Greenwich, Mass., April 12th and 14th; Manchester, N. H. April 16th; Berkeley Hall, Boston, April 19th and 20th; at 30 Worcester Square, April 20th and 27th; Brockton, Mass., April 21st and 28th. May 10th he was at East Princeton, and Leominster, Mass.; May 13th and 14th at Weston, Vt. He will be at Bartonville, Vt., the A. M. and P. M., and in Bellows Falls the evening of May 17th; at Mt. Holly, Vt., May 19th; Shrewsbury, the 20th; West Windsor, the 21st; Reading, the 24th; and (if friends arrange) at S. Woodstock, the 25th. He can be addressed at his appointments; but he wishes his friends to note that his permanent address is changed to Saratoga, N. Y. He would like to pass June and July in Western, N. Y., Ohio and Mich. Will friends in these sections arrange and address him?

It is said that several months ago a rich Catholic priest died at Erie, leaving the bulk of his estate to the Harvey family of Titusville, Pa. By the terms of the will William Harvey, the eldest son of the Titusville family, gained a greater portion of the estate. In January last William purchased the Brawley House, taking possession March first. Soon after he experienced religion, and of late he proclaimed himself a man of God. He frequents the streets barefooted and clad in half attire. Being a large, powerful man, no forcible persuasion can induce him to discontinue his practice. He visits Woodlawn Cemetery daily and spends hours, devoting them to exaltation and prayer, bathing himself in the waters of the cemetery, calling the water holy water. He sprinkles his friends from water carried in bottles in his pocket and blesses them.

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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

"Over There."

BY JOS. FARNSWORTH.

(Read at one of the annual meetings of the Farnsworth Family.)

They tell us of a heavenly land
Beyond the starry sky,
Whose heights in fabled verdure stand
Mid ether pure and zephyr bland.
Whose flowers ne'er fade and die;
That there, on shining seats sublime
Dwell spirits and angels fair;
But look ye! 'tis no distant clime,
It lies just "Over There."

'Tis but a narrow stream divides
This from the Land of Light,
E'en while in clay the soul abides
'Tis but a tissue veil that hides
You glories from our sight.
A fevered touch, a poisoned breath
Wafted on evening air,
May open the gates of death,
And we are "Over There."

Oh! as the lingers on the strand
Casts longing glances o'er
He seems to see the shining band
Of dwellers in that "Better Land."
Just over the rainbow's bow
And starlike as the float along
Upon the enchanted air,
Some notes of that transporting song
They're singing "Over There."

A gathering of friends to-day,
And greetings warm and true—
From distant homes we hie away,
It is our annual Trysting Day—
We number not a few,
Call now the roll—no name forgot
Of sire or childling fair;
Ah, how many answer not!
They're trysting "Over There."

Perchance upon this very day,
Gathered along the shore,
They while the blissful hours away
Or wake some sweet, transporting lay,
And God, their God adore,
Father and mother, sisters dear,
And brothers freed from care,
And those home angels—stay that tear,
They're better "Over There!"

Earth's purest joy has its alloy,
The fairest rose a thorn,
What matter which our thoughts employ
A moment's grief or sorrow's joy,
Since both so soon are gone.
If only what's our home come,
All that we do or bear,
The better fits us for our home
Eternal, "Over There!"

Hath an unwelcome stranger come,
Come knocking at thy door,
Removed the light from out thy home,
And left a shadow, dark as doom,
Where all was light before?
Left but an empty cradle bed,
A vacant little chair?
Weep not, thy darling is not dead,
It waits thee "Over There!"

Have, one by one, the olives bright
That round your table grew,
As scathed by some untimely blight,
Withered and faded from our sight,
Full naught seemed left to you,
But mounds beyond the churchyard wall,
A heart sustained with care!
Be still! 'twill make amends for all
When you get "Over There!"

The Wizard Edison.

Harnessing Electrical Thoughts to Practical Work.

W. A. Croft in the New York World: I found Mr. Edison last week in his laboratory on Avenue B, and asked him what was the newest thought that he had harnessed to matter. "This," he answered, and called my attention to a board hanging by one edge to ropes above our heads, its surface covered with tin foil. In further explanation he said: "That solves the question of telegraphing to running trains. As soon as that little device is adopted every moving train in the country will become a telegraphic station, and anybody aboard the train may be telegraphed to as easily as if it was standing still. This will not be done by putting up a new set of wires under the train or at its side, but by using the ordinary telegraph now running by the side of the track. It is a new, and hitherto unknown, process of induction, by which I make electricity jump thirty-five feet through the air, carrying the message without spilling it. How that can be done!"

The inventor's face glowed with pleasure at the thought as he went on: "By putting up this tin foil-covered board lengthwise on the top of each car I can catch a message from the wire strung on poles thirty-five feet off, and can flash an answer back to the wire. It requires no change in the wires of any sort. The secret of it is in the machine for transmitting. When I was investigating what I called the 'etheric force' I accidentally discovered certain curious properties of static electricity. These I have now applied. The process is very inexpensive, as three men could equip a road 300 miles long for \$1,000 in three or four days. It seems certain that this adoption will be general, so that every train will be run from headquarters and every passenger will be accessible to his friends. What do I call it? I have named the 'etheric telegraph.' Mr. Edison looked exceedingly well, although he was robed in a gown of bed-ticking reaching from collar to ankles, which was not very picturesque. At the Edison factory in Goerck street a new passenger car of the elevated road is being equipped with the electric motors which are to take the place of the present steam locomotive in the early summer. The car is turned bottom upward, and two dynamo wheels, weighing about 1,000 pounds each, are fastened to the under side in proximity to the wheels. One dynamo drives the four forward wheels, and the other the four rear wheels. Every car is to be similarly rigged as to bear its own motive power. A train of four cars, instead of having one sixteen-ton locomotive, with two great driving-wheels, will have four locomotives, each one of the thirty-two wheels will be a driving-wheel. The eight dynamo wheels will weigh about as much as a locomotive, and they will all respond to the touch of one conductor. Mr. Bacheller, in charge of the work, tells me that one car can be run alone in the easy hours, while in the crowded hours ten or a dozen can be run in a train, and that they can reach a speed of twenty miles an hour in the first 300 feet after starting. Mr. Russell Sage, whom I saw yesterday, feels sure that the electric motor will enable the aerial roads to carry one-third to one-half more passengers than they are now doing, and that the trains will be much more safe and manageable.

Spirits in a Photograph Gallery.

To the Editor of the Religio-Philosophical Journal:

Knowing the interest that is taken in the progress of Spiritualism throughout the country, I thought a few lines from the editor would be of interest to the many readers of the JOURNAL. Mrs. L. R. Lacey, of this city, a splendid trance medium, and who is developing as a materializing medium, went into a photograph gallery a few weeks ago to have her photograph taken, and to the surprise of the artist, when the picture was finished, there appeared three forms thereon, that of the medium and her two children who long since passed to spirit-life. She, with a committee present, sat again, when the forms of three Indians appeared on the plate. Then, in order to convince the committee, they, with the artist and medium, visited another gallery, and there the same results followed. The artists were very much surprised, and could only say, "We cannot account for it." The pictures are in good demand, and many who have seen them are Spiritualists. I thought before, are now investigating the phenomenon.

Springfield, Ill.

S. M. B.

D. Madden, in remitting his subscription, says: The RELIGIO-PHILOSOPHICAL JOURNAL is a weekly messenger that I do not want to dispense with. I hope it may ever continue in the interest of honest Spiritualism.

Catholic Mediums and Spirits.

BY THOS. HARDING.

To the Editor of the Religio-Philosophical Journal:

Mediums, like other people, must be brought down to a dead level before they can stand as living perpendiculars. Jesus was a philosopher. He said: "Blessed are the poor in spirit for theirs is the kingdom of heaven."

Amongst the letters I have recently received from Spiritualists and mediums, are some from Roman Catholics. One Catholic lady, who resides in a distant State and requests that her name shall not be divulged, I shall refer to under the fictitious name of Mrs. Caroline Lord. She writes in her first letter as follows:

"An article or comparison which appeared in the RELIGIO-PHILOSOPHICAL JOURNAL of April 11th, interested me much. Being a Roman Catholic, it is but natural that I should like to enter upon an explanation of events. Rest assured, I have much to communicate. You would greatly oblige me by replying, as I, though a Roman Catholic, am wrapped up in and true to the cause."

Her second letter was quite lengthy. She says: "The Scriptures of old point to this foundation fact: they are all of the same spirit, consequently Spiritualism and Catholicism are one and the same faith. I care not what other and wiser heads may say, that is my opinion and the everlasting version of my controls, and to them I shall adhere for time and for eternity."

"This may seem very strange language to you, dear sir, coming as it does, from a staunch Romanist and a communicant, but such it is. I am one of the most devoted to my religion and church, still I am a participant in this most abhorred of truths. The time is not far distant when all the now interested Spiritualists will become aware of what I shall confide to you, and be astounded before many years. Be patient, dear sir, and see if my prophecies do not become verified. These things are not accomplished in a month or a year, but years are required for their development. I am writing what my controls dictate."

"I am more than honored by their goodness in selecting me as one of their instruments, or divine potentates. May God in his infinite goodness, prove me and grant me the grace to acquire myself nobly and honorably in this holy and efficacious mission. My sole motive and desire is to be replete in my knowledge of divine things, and to accomplish all with the prudence of a devout and sanctified agent of the high and pontifical court of the blessed in the realms of eternal bliss and wisdom."

"Trusting to receive a word of encouragement, I remain faithfully your unknown friend,"

"MRS. CAROLINE LORD."

Most mediums, particularly if they have had but a limited experience, seem to need prudent counsel rather than encouragement, and from passages in this letter, which I have not repeated, I judged that such would not be out of place; I, therefore, in my reply, took occasion to remark that she should ever permit her reason and conscience to guide her, adding that "fools sometimes rush in where angels fear to tread." She took it kindly, and in her next letter, enclosed an address from her controls. The style in which it was written suggested to me that, if true spirits, they had formerly been ecclesiastics of Southern Europe, as their language partook of that superlative character so common among the dignitaries of Catholicism when formally addressing. I felt hurt that such language should be used to an American citizen and talk the matter away, not intending to reply to it. The lady's own letter was more plain, and consequently more pleasing. She says: "Dear Mr. Harding, I thank you for your advice and assure you of my undivided confidence," etc., and she assured me that her own volition had nothing to do with what the spirits said.

Nothing but a sense of duty and a strong impression to obey would have induced me to take up the paper again and reply, but I feel that I must be led into extravagance, and perhaps regret that she had ever become a medium. I give my reply, as it is more than probable that there are many others to whose cases it may be applicable; it will, at least, show how moderate people feel when "spirits" indulge in extravagant inspirational efforts, whether on the rostrum or at the desk:

"DEAR MADAM,—I would like to know, if you please, whether there is such a person as 'Caroline Lord,' and if there is, whether she writes to me in good faith. The last of her communications to me, particular, was written in such terms of flattery and bombast, that I have, at least, partly, lost faith in her sincerity."

"The superlative style of Southern, ecclesiastical Europe, is quite out of place in the United States, and ancient methods are unfit for the 19th century. If those are genuine controls, and you a sensible woman, I am more than surprised that you are doing you an injustice I should not have replied to your last letter."

"My dear Madam, the 'multitude' are not at all likely to be 'astounded' by any thing you will reveal; nor are my 'productions' by any means 'illustrious.' I am aware that young inspirations are frequently led into extremes, and that the communications are frequently colored by the mental bias of the medium, but from whatever cause, extravagance is always absurd and accomplishes no good whatever. There can be no lasting peace without humility!"

"I acknowledge no title as higher than that of an American citizen, and whether I am rich or poor, or dress in rags or broadcloth, does not affect the matter. I have long since requested the members of my family, when writing, to address me by my name merely; those who do otherwise must suppose me a fool, or are fools themselves, and this being so to me, you may judge how disagreeable it was to read such a communication as that of your controls."

"If, as I before mentioned, you do not permit 'reason and conscience to rule,' your mediumship may become more of a curse than a blessing."

"The reproaches of a friend are faithful."

"But the kisses of an enemy are deceitful."

"If there is such a person as Mrs. Caroline Lord, she would do me a favor by giving me the names of a couple of the members of her family, who might form me of the business which they, or their husbands, are in; also her own husband's profession or business, or at least, in some way satisfy me that she writes to me in good faith. I do not wish that my enemies should have it in their power to wound me or damage a good cause. I hope Mrs. Lord will perceive the reasonableness of this request. Sincerely and respectfully,

THOS. HARDING."

Mediums are brought into trouble (and their Spiritualism into disgrace) by permitting themselves to be carried away by extravagant controls. They should never permit violence to be done to their own good sense. Conscientious Catholics make good and reliable mediums, but their implicit faith places them in a condition of danger; they particularly should observe the injunction, "Try the spirits," and remember that "all that the saints into me (Jesus) Lord, Lord, shall enter the kingdom of heaven."

Sturgis, Mich.

The Existence of God.

To the Editor of the Religio-Philosophical Journal:

For a long time I thought nothing could cause me to question the being of God. Atheism seemed to me the climax of absurdity, and I was ready to exclaim with the inspired Hebrew: "The fool has said in his heart there is no God." But I have come to a point where faith and logic appear to go different ways. Can you or any of your readers help me over the difficulty? Finding a reasoning argument what the scientists say of the origin of religion, it is clear to me the reason why most persons believe in God is the one given by St. Paul: "The invisible things of him are known by the visible." The wonders of the earth and heaven, the adaptation of most complex means to beautiful and useful ends—these things, we argue, could not have happened; they are the results of thoughts, of plans. The argument of design is still, in my mind, the real cause of abiding belief in God. The scientist, it is true, has shown the argument of some of its force by proving that all is relative and a result of interaction, of adaptation, of development through countless ages. Still, in the main, the design argument remains to be proved, and I believe it will never cease to exercise its wondrous influence.

Where, then, lies my difficulty? Just here. To explain the wonders of creation with a great wonder. To clear up the profound mystery of the universe we invoke a mystery that is ten times more profound. As much as God is greater than his works, so far short of legitimate reasoning does our logic about him fall. Is there a way out of this divorce of logic and faith?

J. A. GORKE.

Attraction and Repulsion.

To the Editor of the Religio-Philosophical Journal.

Early in my examinations into the truths of Spiritualism (which I follow for seven years back), the coterie to whom I was attached were made sensible of the existence, power and universality of the above named influences, metaphysically as well as materially. We found that without respect for these ever-existent invisible forces, our researches in the realm of Spiritualism would be perplexing in the extreme. Let me state a portion of my remarks, give an early cautionary reproach.

One Sunday afternoon a number of our acquaintances by chance met at a spiritual friend's house. Some of the company, buoyant, spirited young men, allowed their conversation to border on trifling and levity; but after a while this part of the company withdrew. Now left alone, and having at hand the presence of a reliable tipping medium we had the following:

"O, my dear friends, I have listened with pain to your conversation; such talk can be productive of no good—only drawing around you low and disorderly spirits. I hope I shall never hear the like again.—Your friend, W. YOUNG."

Who this invisible friend was, I never knew, but it was necessary to say to the force of the remarks and the justice of the force. I find the truth of his caution applicable to all mediums, private or public. However, public mediums are unable to control their surroundings; hence they are not unfrequently annoyed by disorderly, lying and mischievous spirits, unconscious to themselves, but attracted by the presence of some of the sitters.

We were very much surprised at the services of a very good tipping, writing and impossible medium. As an experiment in the line of unfavorable surroundings, we on several occasions, by permission of the keepers, had private sittings in larger bare shops and low groceries. In several instances I had strange verifications of my theories. I will instance one case somewhat remarkable. By permission of the bartender in this place, we were allowed the privacy of an inner room adjoining the barroom. There was no delay in getting the tipping; they came promptly enough and decided. I inquired: "Will the spirit present give its name?" Immediately a most obscene word was spelled out. We were perfectly disgusted! Recovering from our mortification, I exclaimed, "For goodness sake, do give us your name. You certainly can't if you will!"

The spirit again promised to do so, but instead, spelled a word equally obscene, and finished by rocking the table quite violently, as if in exultation of the achievement. We were perfectly confounded and surprised! Here evidently was intelligence, but of the lowest, degraded and obscene kind!

Not however discouraged, we inquired, "Can you tell me the truth?" The answer was, "I try my best." "Well, will you now give us your name?" The name of my friend, J. H. B.—a hard drinker and late resident of this place, was given. We were somewhat amazed, but I remarked, "Did my old friend give those two filthy names?" My friend J. H. B. was a harsh-spoken man, but he was far from being a blackguard. Anxious to see the result of this strange sitting, for a few moments we nuzzed in silence.

Suddenly the table commenced tipping again and the name Augustus M.—was given, the name of a once dissolute young man of this place. He had lost his inherited patrimony in low gambling, horse racing and cockfighting, and finally had blown out his brains in a foggy adjacent. Our sitting terminated with the following mournful expression from this unhappy young man: "I am a drunkard."

"O, that I should be so base as to raise my hand to strike my poor dear old mother!—A. M."

On inquiry I found this to be the fact, on his last fruitless appeal to her for money.

In our experiments on the danger of gross surroundings we only wonder the world is not worse than we find it. Also, how little effort is made in the early stages of children to establish within them the proper and exalted inflexible moral standard of right and wrong; you, a silent, moral tribunal within each to early question every act subversive of moral justice; an early repulsion of every act tending to vice, crime and misery.

The wicked and misleading dogma of moral self-responsibility, abolition and forgiveness of sins, misleads the eyes of the humanitarian as he witnesses the crimes of revolutionaries, missionaries, priests, bankers, lawyers, salivators and felons, teachers and their pupils all under the same roof! It is true in our earthly prisons we have them under physical restraint, but when relieved by death, these misguided, ignorant spirits too often return, and by attraction and impression renew their half-idiotic mischief.

Williamsburgh, L. I.

D. BRUCE.

The Home Circle.

To the Editor of the Religio-Philosophical Journal:

Your offer to devote a department in your paper to the Home Circle, I hope will meet with a ready response. Many, like myself, are seeking for truth and light in the home circle, whose circumstances, location, or family cares, preclude the possibility of attending séances at other places. While I believe the home circle the most satisfactory, yet we can learn from the experience of others, and would like to "compare notes," and also receive counsel from those who are learned and have seen much.

My experience as a medium dates back over thirty years, and not until two summers ago, when I spent a few weeks at Cassadaga Camp Meeting, had I seen a lecture on the subject, and had read comparatively little of the Spiritualist literature. I was then a married man, and belonged to an orthodox church, I entered into my closet (home) and shut the door and there communed with the spirits.

In the summer of 1882, I spent about two months with my dying husband at the home of his brother near Cassadaga Lake. I heard of wonderful "savage and dog-like" there, but could not leave my husband, and I saw my own mother, my brother, and family and other relatives, as well as my attending physician (a scientific as well as an excellent man) being Spiritualists, and among them good mediums, we formed a little home circle. Previous to this time my husband had advised me to "let it alone," and I had never troubled him or any one much with my mediumship. That was the dawning of a glorious exhibition to me. He soon passed over to the Summer-land, but the gates remain ajar and he never forgets to thank me that I persisted (though unaware to him) in entertaining the angels in our home. Now we walk hand in hand, but a secret to our perfect confidence in each other.

I want to hear from home circles, and tell to sorrowing ones truths that may help them and others, perhaps, by eliciting "comment and advice from the competent to give it."

M. J. RAMSDALE.

Spirits in New Haven.

A near relative of Benjamin F. Butler, who keeps a 99-cent store at New Haven, Ct., and lives in an elegant house on Sylvan Avenue, is greatly annoyed by mysterious spirit manifestations in one of his bedrooms. The family say that frequently having arranged the room nicely, they were surprised on returning in an hour to find the furniture upside down. Tables and chairs were often found out of their positions and the bed disturbed as though some one had pounded down on the middle of it. Various other peculiar things about the house are frequently noted, but the family do not believe that it is haunted. They further say that on one or two occasions they have seen the figure—or rather shadow—of some one in the hallway near the room where the mysterious things occurred. They have heard no noises, and the spirits seem to be entirely harmless. The place is watched now by friends of the family, who are quietly making an investigation.

W. H. Hall writes: I believe this is the eighteenth year I have taken the JOURNAL, and it keeps on with its straight, independent course for truth and the right in all things. I expect to continue taking it as long as I remain in this sphere of life.

W. H. H. Frénger writes: The JOURNAL, like an old loved, but long absent friend and companion, came to me to-day. It remains as bright, instructive and elevating in tone as when we parted two years ago.

A. E. N. Hinch writes: I am enjoying immensely the latest issue of the JOURNAL, for your readers weekly, fresh, crisp, spicy, prepared with the utmost skill, and very temptingly arranged.

Horses can now be supplied with artificial tails of the most beautiful quality. The largest tail factory is at Bridgeport, Conn.

Railway Etiquette.

Timely and Important Rules of Conduct for the Benefit of Those Who Don't Know How to Behave Themselves in a Sleeper or Dining Car.

BY HILL NYE.

Many people have traveled all their lives and yet do not know how to behave themselves when on the road. For the benefit and guidance of such, these few, crisp, plain, horse sense rules of etiquette have been framed.

In traveling by rail, on foot, turn to the right on discovering an approaching train. If you wish the train to turn out, give two loud toots and get in between the rails so that you will not miss up the right of way. Many a nice, new right of way has been ruined by getting a pedestrian tourist spattered all over its first mortgage.

On retiring at night on board the train, do not leave your teeth in the ice water-tank. If every one should do so, it would occasion great confusion in case of wreck. It would also cause much annoyance and delay during the reconstruction. Experienced tourists tie a string to their teeth and retain them during the night.

If you have been reared in extreme poverty and your mother supported you until you grew up and married, so that your wife could support you, you will probably sit in four seats at the same time, with your eyes closed, while you see that you can wipe them off on other people while you score with your mouth open, clear to your shoulder blades.

If you are prone to drop to sleep and breathe with a low, death rattle, like the exhaust of a bath tub, it would be a good plan to tie up your head in the linen closet, or if you cannot secure that, you might stick it out of the window and get it knocked off against a tunnel. The stockholders of the road might get mad about it, but you could do it in such a way that they wouldn't know whose head it was.

Ladies and gentlemen should guard against traveling by rail while in a beastly state of intoxication. In the dining car, while eating, do not comb your moustache with your fork. By all means do not comb your moustache with the fork of another. It is better to refrain altogether from combing the moustache with a fork while traveling, for the motion of the train might jab the fork into your eye and irritate it.

If your dessert is very hot and you do not discover it until you have burned the rafters out of the roof of your mouth, do not utter a wild yell of agony and spill your coffee all over a total stranger, but control yourself, hoping to know more next time.

In the morning is a good time to find out how many people have succeeded in getting on the passenger train who ought to be in the stock car. Generally, you will find one male and one female. The male goes into the wash room, bathes his worthless carcass from daylight until breakfast time, walking on the feet of any man who tries to wash his face during that time. He wipes himself on all the different towels, because when he gets home he knows he will have to wipe his face on an old door mat. People who have been reared on hay all their lives, generally want to fill themselves full of pie and collie when they travel.

The female of this same mammal goes into the ladies' department and remains there till starvation drives her out. Then the real ladies have about thirteen seconds apiece in which to dress.

If you never rode in a varnished car before, and never expect to again, you will probably roam up and down the car, meandering over the feet of the porter while he is making up the berths. This is a good way to let people see just how little sense you had left after your brain began to soften.

In traveling, do not take along a lot of old clothes that you never wear. Never walk through a car staring everybody out of countenance, like a Jim Crow detective hunting for the James boys, but mind your own business, be quiet, polite and patient, and see that YOUR TICKET TAKES YOU OVER THE GREAT ROCK ISLAND ROUTE. Then you will feel as though you were among friends ALL THE TIME, and you will leave the train with a pang of genuine regret.

Curing Gen. Grant.

The Many Cranks and Other Well-Meaned Persons that Have Annoyed the Sick Man's Family.

During the stress of anxiety when Gen. Grant's death was a matter of hourly expectancy, neither his physicians, the family, nor the reporters paid attention to the cranks who infested the neighborhood of his residence. He had no admission, or who sent letters by the score in the vain hope that some reply would be given. Now that a favorable turn has come in the disease, and weeks or months of life seem to be assured, the doings of the wild men and women are worth mentioning. These persons may be divided into two general classes—religious and medical. The former endeavored to make the General, and those who have him in charge, rely upon a miracle to cure him. The mails which are delivered at the Grant house fall into the hands of one or another of the sons. Scarcely a delivery within the last six weeks has been free of communications from monomaniacs who counsel the patient to abjure the doctors and place his faith in direct divine intervention.

A letter purporting to come from Milton Morgan, who describes himself as a Free Methodist evangelist, declared that on a certain day, at precisely 10 o'clock in the morning, the General would experience a sudden and complete relief from pain, and that thereafter his recovery would be rapid—all because the congregation of Free Methodists at Lansingburgh, N. Y., would at that instant unite in prayer for his miraculous cure. An equally positive assurance came from Chicago, signed Amos Conger, that a day of five praying Christians would by their united petitions, cause a faith-cure. These are samples of many. Boston is now considerably agitated by the so-called mid-cure, and not less than twenty letters have come from the disciples of that doctrine. These have been destroyed carefully, but the best recollection of them is that they agreed pretty well in counselling the General to recover by the exercise of his reputed doggedness of determination.

The letters purporting nostrums were numbered by the hundred, and in a large proportion of cases the medicine was sent along ready for trial. Some came from manifestly honest persons, and their proposed doses consisted of the catnip sort of materials, compounded in accordance with the recipes of old women. Proprietary patent medicines, too, took the remote chance of their efficacy, and advertisement through the offer of their mixtures. Few of the current preparations for diseases of the blood failed to put in an appearance. Of course, none of the advice, selfish or loving, was taken into a moment's consideration.

The most persistent of the volunteers were alleged miracle-workers, who desired to lay their hands on the General. Not one of the applicants for a trial got so near the patient as the inside of the front doorway, where their errands were heard by one of the sons, usually Fred, who unceremoniously sent them away. "But there was one exception," he says, "an instance in which politeness was required, for the man was a clergyman, famous enough to have a name well known throughout the country. He said that his belief in the efficacy of prayer was so strong that he wished to arrange for a test. I told him that we were grateful, profoundly, for the prayer of all Christians, but that we did not feel like doing anything that implied expectancy of a miracle in father's case."—Ez.

A Benefit.

To the Editor of the Religio-Philosophical Journal:

The work here goes bravely on. To-day Mrs. Maud E. Lord and W. J. Colville gave a benefit in Parker Memorial Hall, for two very worthy elderly ladies, formerly from the Harvard Community of Shakers, well known in this city for the past twenty years, by their humane acts to the poor and suffering; but now, through a series of misfortunes, they are needing the sympathy of all, more especially the Spiritualists. The exercises were of an exceedingly interesting character. Mr. Colville's opening invocation and following address constituted a beautiful flow of spirituality, as though it came from the fountain head of divine goodness, and reached the hearts of all. Mrs. Lord, who is ever ready with her great heart and open hand, came forward looking pale from her recent severe illness, and in the most touching and delicate manner spoke of the life of sacrifice and beautiful characters of the ladies for whom the benefit was made. Her text, as she walked among the people, gave unmistakable evidence of the presence of the dear immortals also, who had taken part in the exercises. Mrs. Jones, a very fine psychometrist from Philadelphia, described a beautiful canopy

of white flowers, placed by angel hands over Mrs. Lord's head while she was speaking, the word Charity in blue violets forming the centre of the arch. She likewise saw the ascended brother of the ladies, in whose favor we had gathered, standing near Mrs. Lord, as though pronouncing a benediction upon her for her unceasing kindness. The music furnished by Rudolph King, W. J. Colville and Madam Frize Bishop, deserves more than a passing word, but space will not allow only the expression of gratitude they so well merit.

Boston, May 8, 1885.

Notes and Extracts on Miscellaneous Subjects.

The annual income of Amherst College is \$70,000. Barrios' widow has seven children and \$8,000,000. Micos, it is said, are more afraid of women than of men.

A new seedling grape has just come into notice in France.

The average duration of life in Russia is only twenty-six years.

Hallstones, weighing nearly twelve ounces, fell at Corsicana, Tex., last week.

The free lunches in New York saloons are said to cost \$11,800,000 annually.

In Jamaica coffins are often brought to the house before the sick person is dead.

Garfield's statue, to be set up in San Francisco, has just been cast at Nuremberg.

China, it is said, will reorganize her military system, as Japan has already done.

A Paris publisher is said to have the skull of Richelieu carefully preserved in a velvet case.

A harpoon of the pattern made over forty years ago was taken from a whale captured near Coos Bay recently.

Nebraska was once a slave territory, the first official census taken in 1851 showing a return of thirteen slaves.

A complete German translation of the Babylonian Talmud (the first accomplished) is to be published shortly in Frankfurt.

Jay Gould has appointed a woman as freight agent at Castleton, Ind., the first of the kind in the Indianapolis division of the Wabash Railroad.

During the recent Franco-Chinese difficulty the latter country was for the first time in her long history compelled to borrow money from foreign sources.

There are published in Honolulu four English daily newspapers, four English, three native, one Chinese and one Portuguese weeklies, and three English and one native monthlies.

Several hundred polo ponies have been sent to the Sudan, the English Government believing them to be the best and hardest chargers to be found for the work there and the rough treatment

Continued from First Page.

ters, children, one and all, if we have uttered any harsh word, forgive us; if we have failed in our service to you, if we have failed to plant flowers where flowers should grow, or failed to give warning when it was needed, consolation when you yearned for them, bread when hungry, the waters of life when thirsty, forgive us, and know it was for want of power and not for lack of love.

Dear people, if in the little season that must intervene between our parting and our meeting, changes should come, and if we reassemble faces should be missed, or if we return not again, the season just passed will be to us like a radiant summer-time full of flowers and of noble fruitage. Your tendernesses that have been so rich, so full, that we have felt in your presence, heard in your voices, and that have been expressed in your words, these will live with us throughout our ending time. Our ministrations have many times been feeble, and always less than what we would have made them, but we have been growing a little with you, and you have been glad to see us grow; and you will be glad to know that there is still room for this to expand and unfold. We will pray that all may be, and that whatever changes may take place, they will be full of joy and ultimate good to all. We will hope that in the reunion, a little farther on, there will not be too many missing here. We shall hope that we shall have gathered some facts, added a little strength to our faith, renewed our hope, and that we will come together strong to go forward in the service of truth forever.

And we have to say to you that the last word received from the dear old mother was, that she was still waiting this side the grave, and that there is now reason to believe that her arms will be outstretched palpably and tenderly, and that the lips will be able to articulate love's welcome, when we come. (Applause.)

The "Faithists" and Their Theories as Worked Out in Practice.

BY E. D. BABBITT, M. D.

To the Editor of the Religio-Philosophical Journal:

While I was in Cincinnati, several of my spiritual co-workers became intensely interested in what some improperly called the "new Spiritual Bible," Oahspe. I felt grieved to have any such title applied to a book connected with our Spiritual Zion, because Spiritualism like a young and free-born giant professed to rise above all shackles of creeds, infallible books, priests and infallible authorities of every kind, in the words of Theodore Parker: "Its temple is all space, its shrine the good heart, its creed all truth, its ritual works of love and utility, its profession of faith a divine life." It pained me to see so much of the language in this same Oahspe put forth as coming directly from the mouth of "Jehovih," for although in parts of the book infallibility is not absolutely claimed, yet language quoted as coming directly from God or Jehovih, comes almost irresistibly to be regarded as infallible by all enthusiastic admirers. In fact I saw some highly intelligent people so psychologized by its strong positive style of language, that while in certain directions they were lifted up into high and self-sacrificing conditions, in other directions they were led into fanaticism and uncharity against all who differed from them. If persons outside of their ranks should tell about receiving the sweetest and most divine communications from spiritual influences, they would declare that these came from low and deceptive spirits and should be avoided. This, then, seemed to be but a refinement upon orthodoxy. The orthodox consider themselves in the fold of God, the Church, while outsiders are sinners. The "Faithists" considered themselves as belonging to Shalem, while outsiders who differed from them belonged to Uz.

In some respects, however, the Faithists have reached a much higher grade of truth than the churches, especially in their proclaiming of the holiness of our present commercial system, in which every man is placed at sword's point with his neighbor, and the weak are made to go under foot of the stronger until the difference between rich and poor is ever increasing. To remedy this, however, they advocate a system of communism, which though more liberal than most communist systems, still interferes, as I have constantly contended, with that immense individual freedom that the highest human development ever leads to. The clearest intellect to accept the new doctrine was Mr. W. C. Bowman for some time the lecturer for the Spiritual Society in Cincinnati, and an eloquent advocate of the new modes of society and of life. Mr. Bowman is a gentleman of an earnest soul, fine scholarship, great candor and in most directions an able thinker. Mr. Bowman and myself had most earnest and yet kindly discussions on the subject, my own line of argument ever being that while we needed a system of cooperation, a system of absolute communism could never succeed from interfering with the highest individual development of its members, and then I explained what I deemed a higher and wiser system which would give all of the advantages of communism and allow the greatest social and family freedom besides.

Since this time Mr. Bowman has tested the matter practically by joining the colony of Faithists and going with them to live near Las Cruces, in the Southern part of New Mexico, not far from the line of Mexico itself. I think I may be allowed to quote a portion of his letter without asking his permission, as I feel confident that his truth-loving soul would not wish to hide the light in so important a matter:

"LAS CRUCES, N. M., Jan. 8, '85.
"Dr. E. D. Babbitt—Dear Sir and Brother: The colony which was not to have even a leader soon became an absolute despotism in the hands of Dr. Newbrough. He was used wonderfully as a medium, but made the fatal mistake of fancying that he was to be the executor of the great scheme actively which had been given through him instrumentally and passively. In consequence twelve out of the twenty-eight at first in the colony have left, with myself and family to begin with. Still others are getting ready to leave. I marched out of the camp with my five children on the last of October without money and with no acquaintances but the blue sky and the stars, on the broad plains of the Rio Grande in this far off land. But humanity is greater than all names and all schemes, and broader and deeper, so I found not far away in an adobe hut and in the bosom of a strange foreigner who has been fighting Indians for twenty years, that brotherhood which I had failed to find in the high-sounding 'Jehovih's Kingdom upon earth.' Oh! what reversals of experience and confidence the world has in store for us! I am now skeptical of very close communal relations not based on blood and kin in love. I now see more to think of in your cautious view of communism. It may be that the theory is

too perfect for the present constitution and habits of humanity, or it may be even that humanity is more perfect than the theory. I am in good heart of a living in this great, grand southwest. I have made friends and had the fortune to find some clerical or other work to afford us a scant living, and send a little money to my wife and children. This is a grand country and a glorious climate for winter. I can tell about summer later. Your affectionate friend and brother,
"W. C. BOWMAN."

Another letter has been received which may interest your readers.

"LAS CRUCES, N. M., April 19, '85.
"Dr. Babbitt—Dear Friend: It is a little easier with me now, thank heaven, and I am stealing some Sunday hours to write to answer a few letters which have been long neglected like your own. I am clerking in the U. S. Land Office now at \$75 a month and making a little besides by other little services, and am about square with the world. But living is very costly here, being so far from commercial and manufacturing centres. This is a glorious country for climate, fruits, magnificent plains and sublime mountains. Everything is blooming with flowers and peaches are almost half grown. The air is filled with the song of birds and all nature wears a broad, calm smile. The inhabitants are nearly all Mexicans and are a very gentle, harmless race. Coal and wood yards and stock corrals are left unlocked, day and night, and I hear of no theft. But I must not make this letter an essay on New Mexico. My family are all with me again and like the country very much. 'Shalem' is seven miles above Las Cruces, near a little place called Dona Ana. I have nothing to do with Dr. Newbrough and his little despotism. Twenty-eight came—thirteen have left—a few more have straggled in. I wish you great success in your persistent efforts to establish the institution you have so long and faithfully labored for. If pluck wins I don't see how you can lose. Fraternally thine,
"W. C. BOWMAN."

This new colony of Faithists has been years in forming, and at their present rate of progress, they will evidently be a long time in bringing the world over to their theories.
35 Stuyvesant St., New York.

The Wonderful Result of a Dream.

To the Editor of the Religio-Philosophical Journal:

A very strange and peculiar experience happened me when a child, and if you or any of the readers of your valuable paper can give any explanation of it, or refer it to a similar case, I shall feel grateful, for it has ever been a source of wonder to me, although it is many years since it happened. Near the close of the late civil war my father moved to Grayson county, Kentucky, and located ten miles from Litchfield. I think I received more striking proofs of my mediumship at this spot than at any other place or time in my life. One dark, stormy day in March, our house was surrounded by guerrillas, my stepbrother and two other men brutally murdered, the house sacked and everything attainable carried off. The old-style frame house was riddled with bullets and the floors soaked in blood. The scene was a most horrible one, and defies description, but will never be effaced from my memory. We were terribly broken up and my step-mother was nearly crazed with grief. Our kind neighbors invited us to their different houses, well knowing how gloomy the old house was, for no amount of scrubbing or painting would efface the bloody stains of the foul-handed murder.

About a month after the commission of this terrible deed, I came home late one afternoon and found every one gone, except a colored boy and girl, who were brother and sister, and bright and intelligent, but who knew nothing of my being a medium, nor had they ever heard any thing about Spiritualism, but they, like most persons of their race, were awfully afraid of "hants" and "ghosts." They informed me that my step-mother had gone to a Mr. Stinson's, about two miles away, and that I was to join her there, and that they were to remain in the house alone during the night. They were both limp and faint over the prospect, and their hair was as near standing upright as possible. I proposed to remain with them, provided they would sit up all night, as I knew that I could not sleep, being too sensitive and horribly afraid, and they both eagerly assented to the proposition, and we made preparation for our lonely vigil. Oh! that night, that most horrible night! Should I live on this earth a thousand years I should never forget it, or think of it without a shudder. Every room in the house was blood-stained and associated with that most revolting crime. I was a mere child, and the two shuddering and cowering negroes were but poor company, and it required all my persuasive powers to keep them from deserting me, and then, oh! horrors, I should have been entirely alone! We made a bright fire of dry boards and pine splinters, and crouched down before it. There were no very near neighbors, and all was still and dark without. The room was full of ghostly shadows, and the great dark stain on the door, where one poor fellow had leaned as his life-blood had spurted and ebbed away, looked more hideous as the fire light flickered and danced upon it. All the horror of the terrible day just passed was crowded upon me, and all my sensitive and mediumistic nature was aroused to the keenest suffering. Oh! if some one would only come! I fell upon my knees praying aloud in my terror for some one to come, some one that was in the flesh. The negroes were shaking with fear as well as weeping, and joined in my prayers. Suddenly the door opened and Mr. Stinson, the friend at whose house my step-mother was stopping, walked into the room. It was then just two o'clock in the morning. I was so overjoyed that I asked no questions, but cried out, "Oh! I am so glad you came." He said nothing but walked to the fireplace and sank heavily into a low seat in the corner. The two negroes both expressed their joy as to his coming, and once or twice he answered questions put to him by a "yes" or "no." I begged that he would remain with us until morning, and he answered, "Yes, I will." The two negroes then fell fast asleep. During the rest of the night, and until broad daylight that silent form sat there, when he arose and without a word went out, but I thought nothing strange of this. About ten o'clock of that day my step-mother returned home accompanied by Mr. Stinson. He greeted me with, "Well, I had a strange dream last night, child, I thought I came here and remained from two o'clock until morning with you."

"And so you did," Mr. Stinson, I replied, "and we were glad."
"Oh! no," said he, "I was asleep in bed with my wife and only dreamed it, and so have you."
"But you was here, ah," said the colored boy. "We all seed you and talked to you."
He and my step-mother laughed at us, but it was no dream; it occurred just as I have

narrated it. Now, can any one give an explanation; was it a spirit, a double, or what was it?
JULIA E. BURNS.
Winamac, Ind.

After Phenomena, What Next?

To the Editor of the Religio-Philosophical Journal:

We have had presented to our minds the alphabet of phenomena, from the simple rap to full materialization, as the basis upon which to build a true religion—a true individual and collective life—and now that the evidence seems largely in, what shall we do with it? As a science simply, we need men of scientific attainments to classify the facts presented and from them deduce general laws, to cover manifestations of a similar nature. In this work, the London and American Societies for Psychical Research, although not of a spiritualistic nature, will assist us materially, for the very reason that many scientific men, who are prejudiced against anything bearing the name of Spiritualism, will investigate natural phenomena, in this way, whether it be relating to powers possessed by the individual or expressed through him by the spirits controlling.

Reports made by these societies of their investigations will attract much attention; and already a new magazine has appeared in Chicago, entitled *Mind in Nature*, which will bring forward such subjects. As a philosophy, both the facts and the teachings of our mediums lead us to a truer and higher conception of spiritual things than the old literal one of the churches, though at the same time it enables us to see the real, hidden, spiritual truth which has been covered up so long, because viewed from a material standpoint and because of the want of the living words and phenomena of to-day.

As a religion—a life embodying "Love toward God and man"—we have, as a whole, not made very great progress. Noble examples we have of self-sacrifice (the one great condition for spiritual growth) all through our land and movement, where men and women leave home and friends for the cause they love, to battle in its interest for the elevation of humanity; but, in a general way, men still act from the standpoint of self, seeking phenomena and knowledge, without much thought as to others or their welfare. As this is so throughout the whole human family, it is but natural to find it also in Spiritualism. But as Spiritualists have received so much enlightenment from the other world, should they not in turn expect and desire to do much for those less fortunate than themselves—not merely in providing spiritual knowledge as freely as possible ("without money and without price" to those who are needy), but in all manner of practical humanitarian work as well?

The angels are bringing a knowledge of the higher life to us day by day; do you not see they want to bring the life itself to us as well, to bring heaven on earth as well as beyond it? No better way can we bring out an appreciative interest in our cause, coupled with its facts, than by presenting to the world a body—a brotherhood—of men and women living the life taught them as the higher one, by their angel guides or teachers.

For five years I lived in the vicinity of the Shaker settlement at New Lebanon, N. Y., and saw much of the community life there. Here we have a body of men and women who received phenomenal manifestations before our own, believing they are set apart to establish the "kingdom of heaven on earth," and, as the Bible teaches, in a literal way, there shall be no marrying or giving in marriage in heaven, they literally obey that idea and sacrifice all that makes home dear, so that the names of mother, of father, of child, are things forbidden. Order, cleanliness, honesty—the whole list of homely virtues—reign throughout Shakerdom; but they want one step too far in their idea of duty and sacrificed marriage entirely, instead of trying to set as good and pure an example in that as in all else they do.

In the much talked of adept of the East, in the land of Occultism, we have another class who deny self in every way, that the spiritual side of their nature may be unfolded, and they claim to possess powers which now we attribute almost entirely to spirits free from the body. With all we may say against the Mother Church, we must admit the prevalence of self-sacrifice, of self-humiliation, and of much that goes to chasten the spirit and bring out real virtue.

Now seeing what others can do, in the matter of living up to the teachings they have received, can we not as individuals (and so as a body) make a strong effort for all that is good, true and beautiful—all the real good preached in the church and in Spiritualism.

In this way, little by little, a nucleus will be formed, which, continually drawing other to itself, will finally revolutionize the world. Only by controlling the animal nature can we bring out the spiritual; only by a continual struggle for the mastery over self can we reach the true spiritual manhood and womanhood.
W. J. C.
Brooklyn, N. Y.

Leaves From My Life.

To the Editor of the Religio-Philosophical Journal:

Facts in the life experience of each and every one of us relating to spiritual phenomena, if collected, would be overwhelming testimony to the truth of an Intelligence beyond our own, that often shapes the destinies of our lives. I send you a few leaves from my own experience. In the latter part of the year 1850, my mother while alone in the evening was several times surprised by strange noises about the bed where my father slept, occurring always when he was absent. The sounds were similar to those a person makes in spasms. She was impressed at the time of some impending calamity, but kept her own counsel with fear and trembling. Time passed on, and the 25th of January, 1851, in the evening, my father had laid down on the bed for an hour's rest, as was customary with him. The children were asleep or from home, mother being alone in her accustomed seat at the table, sewing, when that, to her, terrible but familiar sound broke the stillness. She rushed to the bed and found her fears fully realized. Father was in a terrible spasm, lasting but a few seconds. When told of the fact, he almost doubled the truth of his sickness. The spasms continued at intervals, and in forty-eight hours after he was taken, he died in his full senses, a believer in the world's salvation. A man of iron constitution his sudden death was unlooked for.

My mother died in the year 1871, and some months before, when she and her eldest daughter were alone, there came loud raps at the front door. My sister stepped to the door, near which she was standing, but could see no one, and a person could not possibly get out of sight. Mother said: "I know you would see no one." This warning came several times in the early autumn, and in February our mother went home with the angels. My own wife died 1860, and weeks before

her death she dreamed several times that she was dead and described minutely the coffin and the part of the room in which it stood, and the undertaker, whom she had never seen; also the position of hearses, even the bearers, with many other circumstances connected with her death and funeral, all of which came to pass as she saw it in her dreams.

Years afterwards a medium who lived five hundred miles from me, described my dead wife, with many other facts connected with my past life from my autograph.

There died in this vicinity a few months ago, a young lady in her seventeenth year, after a long illness. She was the only idolized daughter of fond parents, who could give her all the advantages that make life desirable.

When first taken sick she said her earthly pilgrimage was done, and she must leave them, as the spirits called her. In her last hours she said to father and mother: "Look! there is grandpa with angels, and they are so beautiful. Do you not see them?" (Her grandfather died a few months ago.) At another time she said to them: "There is uncle Lorin (a young man who died about one year ago) and such bright ones with him. Do you not see them? They are in the room, so bright, so shining, and look so happy."

Thus passed over the river in the morn of life one whose parents are strictly orthodox, leaving a testimony not found in forms or creeds.
D. W. HARD.
River Styx, Ohio.

The Michigan State Association.

To the Editor of the Religio-Philosophical Journal:

The State Association of Spiritualists and Liberalists concluded its nineteenth annual meeting at this place yesterday. All things considered, it was one of the most successful ever held. At the closing exercises last evening an audience of fully five hundred was present. The exercises throughout were marked by harmony, earnestness and determination. The speakers from the State were J. H. Burnham and Mrs. L. A. Pearsall, while M. Babcock, as a citizen of St. Johns, was cordially received and attentively listened to by his fellow townsmen and those from other parts of the State. The addresses were all of the higher order characteristic of the speakers. W. A. Mansfield, the state writing medium, was present, and gave good satisfaction by his tests. Mr. Ganney, editor of the *New Era*, the new spiritual and liberal paper at Grand Rapids, together with the Misses Shaw and others, rendered excellent music. The friends in St. Johns, entertained with a most cordial hospitality, and nothing was wanting to round out the general satisfaction of the occasion. The expenses were all liberally met, and the Association has no financial obligations hanging over it. The following officers were elected: President, J. H. Burnham of Saginaw; Secretary, Mrs. M. Babcock, St. Johns; Treasurer, Mrs. M. A. Jewett, Lyons; Director, Mrs. Ida A. McLin, Battle Creek; S. L. Shaw, of Saranac, was chosen director to fill the vacancy caused by the advancement of Mr. Burnham to the presidency.
- MRS. M. BABCOCK, SECRETARY.

St. Johns, Mich., May 4th, 1885.

A Disturbance and What Followed.

(From the Leeds Mercury.)

A respectable family residing at Myrtle-hill, Caermarthen, were seated in the parlor, recently, when they were suddenly alarmed by a tremendous noise, as though a coach-and-four were running down stairs. In great trepidation they ran out to ascertain the cause, but were unable to discover anything. In a few minutes their son was brought to them lifeless, having accidentally fallen overboard the vessel on which he was engaged as a mate, and been drowned. I do not pretend to offer any explanation of occurrences such as these, but the truth of this one is vouched for.

The examination of Mr. and Mrs. Miller, the two spiritualistic mediums, was concluded in St. Louis, May 6th, and the defendants were held for the grand jury in the sum of \$1,000 each. The court held that the prosecuting witnesses and others had parted with their money upon faith in the statements made by the defendants. The court did not believe that something could be created out of nothing and would have to follow the beaten path of fact as developed by scientists and others who held that the witnesses of the asserted phenomena were victims of delusion, illusion, and morbid faculties. The medium was caught outside the cabinet in a fraudulent representation when it was supposed she was in the cabinet. The evidence regarding the phase of Spiritualism called "personation" could not be admitted, as it was the mere conclusions of witnesses. He would hold the defendants under the action relating to trick and confidence games. A bond was furnished.—*Ex.*



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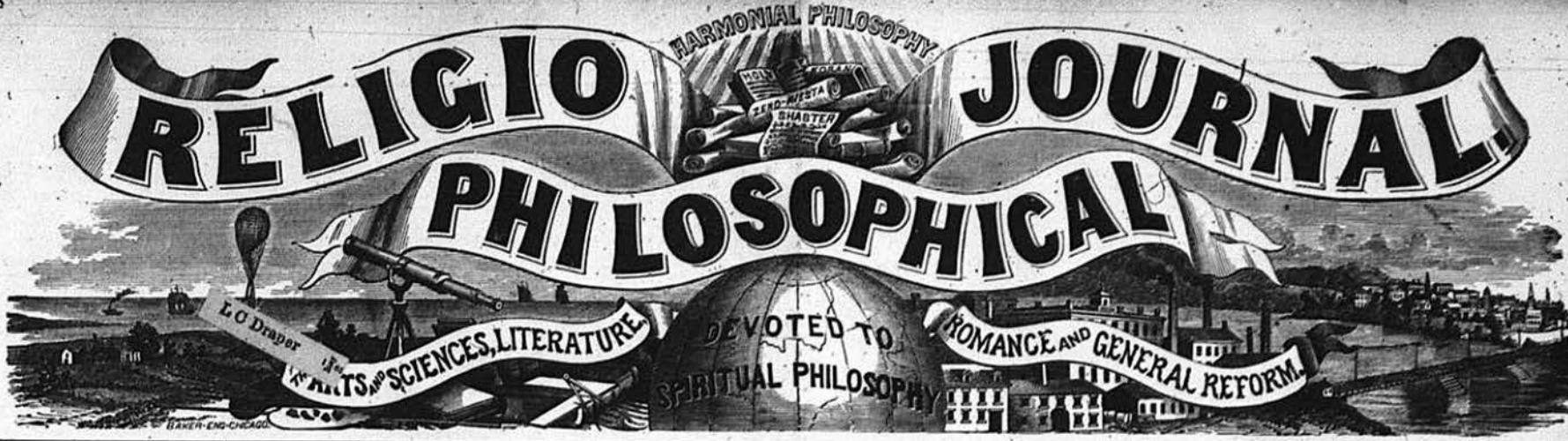
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies, or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—The Future of the Family.—A Lecture Delivered before the Society for Ethical Culture of Chicago, April 26th, 1885, by W. M. Salter.
- SECOND PAGE.—Mrs. Watson's Reviewers.—A Review of the Question of Evil-Spirits, by Mrs. E. S. Holbrook. "The New Deaditude"—Scientific Revelation and Prophecy.
- THIRD PAGE.—Woman and the Household. Magazines for May not before mentioned. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—The Great Truth. The Thirteen Club. Editorial Notes of Travel. Let All Help.
- FIFTH PAGE.—Revised Holy Writ. General Items. Miscellaneous Advertisements.
- SIXTH PAGE.—In the Morning. One Portion of the Outcome. The Cassadaga Lake Camp Meeting. A Minister for Fifteen Years. The Truth Shall Set You Free. The People's Spiritual Meeting—Dr. Slade. The Mysterious Clock. Evening Thoughts. Letter from Florence, Italy. A Mother's Presentation—Daring Her Son After Her. Having for Months that He Would Soon Die. Lincoln's Tender Heart. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—From Man to God. Sudden Death of Mrs. Dr. Dehlow. Miscellaneous Advertisements.
- EIGHTH PAGE.—The First Spiritual Temple of Boston. The Future of Modern Spiritualism. General News. Miscellaneous Advertisements.

THE FUTURE OF THE FAMILY.*

A Lecture Delivered before the Society for Ethical Culture of Chicago, April 26th, 1885, by W. M. Salter.

(Reported for the Religio-Philosophical Journal.)

The family is not a Christian institution. It is an institution of civilization. It does not derive its sacredness from passages of Scripture, or the teachings of Jesus or even the supposed will of God, but from the fact that it meets the needs of human society; that with it society has gradually emerged out of, and without it would revert into, its primitive chaos. It is not an accident that the family has been an institution of the great peoples of the world; without it they could not have been great. In the family the children are protected; in the family begins to receive the honor that is her due; in the family man learns self-control and constancy; under its influence old age comes to be respected. The family is the beginning of cohesion between the members of a society, a society made up of families is stronger than one without them; 'tis the most ringing call that can be addressed to the man of an invaded country, to rise and defend their freedoms and their homes. And in the family, the rising generation gets its first moral lessons, it learns to obey, and to act with regard to something else than personal interest and advantage. The family is indeed, in varying measure the first training-school of character for all its members. It is no wonder, then, that in the struggle for existence these people without a family life have failed and disappeared, or else, continue to the present day in the ranks of barbarism or savagery.

To-day, I wish to set the idea of the family in clearer light by reviewing certain objections to it, and suggesting certain improvements on the ordinary thought of to-day with regard to it. There may be those who thoughtlessly ask, why make so much of this matter? What harm is there in following the promptings of our own nature? I answer that we learn of harm by experience, and that the experience of mankind has long ago settled it, that there is harm in unregulated relations of the sexes. The family is not a revelation from heaven, and men and women have been left to themselves to learn what are their normal relations with one another; but they have learned, the main features of the normal relation have been found, and the institution of the family demands our respect quite as much as if it were a revelation from heaven. Every time we disregard the law of the family, we set some inclination of our own above the interests of society; and the interests of society, the wide, general, permanent interests, make the most sacred aim our lives could have. When the voice of man or of an angel from the skies says, "Regard the great whole to which thou dost belong, and not thy own interest or pleasure, live always as a conscious member of the whole, it becomes a sacred voice; not because it is a man or an angel or even a God who speaks, but because there is an utterance of what is noble and reasonable and just, and to that we ever owe supreme allegiance.

Similarly thoughtless and childish is the question, why is it we can not indulge our-

selves and yet not be pursued with such serious consequences? Indeed, we know not why, but we know the fact. We can determine our acts, but we cannot their results. We are not gods in this world, capable of doing what we like and arranging the consequences as we like, too. There is another power than man or man's will; call it nature, call it fate, call it God—it makes not so much difference what, but there is something else than ourselves, with which we have to reckon in every act we do. On the gratification of one part of our nature come certain consequences, on the gratification of another still other consequences, and so on; we learn what they are in each particular case,—they are not in our power to change; what is in our power is only our own act of gratification. This is a serious world in which we live, and even if we don't take it seriously it is serious all the same. In Faust, Marguerite protests that all her impulses were "so good, so dear, so true," and yet she herself owns she had become a "living sin." There may be those who would not own this; they would be a "living sin," all the same. There may be countless Fausts who would not own that they had caused, and were themselves, a "living sin," yet 'twould be true, and when human society erects a righteous judgment on the earth, they will feel it too, as keenly as ever Marguerite did in the tragedy. Man rises above the savage as he takes in the consequences of his actions, as he acts with reference to them as well as his immediate gratification; man, in a word, in this relation as he rises above the savage, institutes the family, for the family in its simplest elements is nothing but a provision for the fruits of the union of man with woman; it means a little community of husband and wife and children, a community formed by bonds such as no other communities are, and that should be correspondingly closer, that should last, indeed, while its members last.

And here lies the reason against the objection often raised in these days, that as men and women are free to enter the marriage relation, so they should be free to leave it. The marriage relation is not a mere relation between individuals, it is the beginning of a community, it is the formation of a natural and organic factor of society. As well might the physical particles that go to form our hands or our feet say, We will mutiny when we please, and leave the places to which the necessities of the organism have assigned us; for were they conscious, they would know that they had been placed there to stay a certain length of time, and were they moral beings, it would have been their will to stay, and any contrary inclination that arose in them, they would themselves rule down. These little groups we call the family are the hands and feet, they go to make up the body, the organism of society; we are not free to dissolve them,—we are only free to say whether we shall be a partner in the first place in creating them.

The mistake that underlies a great deal of the loose thinking of our time about the marriage relation is that marriage is a private matter. It is a social matter. It concerns society perhaps more nearly than any other contract that could be made. Other contracts simply affect the fortune of society as it exists; marriage introduces new members responsible for these additions to its number; they must provide for their sustenance, education, development in every way; and if they do not incline to, society may hold them to their task, may say, You must whether you want to, or not,—i. e., may make the family a legal institution, and uphold the regard for it by penalties. There would be an end of the order of society, there would be the beginning of social and moral disintegration, if marriages could be dissolved simply by mutual consent. Such a view, indeed, can hardly be held save by those who hold that all force is out of place in human society, that a man should not be hindered from doing wrong, even if the wrong touched the vital interests of society, i. e., by the advocates of social anarchy. The ideal of marriage, moreover,—and as it is at present accepted,—is of a life-long contract; children do not reach their maturity till the parents are in advancing years; so that the question is not, can husband and wife make a contract and unmake it, but can they make one and break it, can they vow life-long fidelity and then disown their vows?

But, it may be objected, shall husband and wife be held together, after love has ceased? I answer, if there has been real love at the start, it need never cease. If there has not been such love, there has been a mistake indeed; but if in so serious and supreme a matter, a mistake has been once made, what shall be society's assurance that it may not be made again, and what shall be the advantage in opening the chances afresh? Rather let the married pair feel that if a happy life is denied them, a dutiful life is still possible; and two hearts, chastened and humbled, who learn to put duty above happiness,—they may at least respect and honor one another, and who can tell that respect and honor may not ripen into friendship, and friendship, if not into love, yet into a noble affection? Yet if two have loved, I hold their love need never cease. I do not say, it may not cease, but that it need not. Love is a plant that springs unbidden from the soil, but that once in existence will bear cultivating.—'Tis a stream that has its sources hidden, but the current of which may be broadened and deepened, or narrowed and thwarted, as we will. I am no doctor of this lore,

yet I have a dim and uncertain philosophy about it. The love I have in mind, is of course, not mere passion; this may arise and may pass away; it may have a dozen, a hundred different objects, and may tire of them all; the love I speak of has a sense of the ideal—in one sense it can never pass away. We all carry with us in varying form and measure, sometimes consciously and sometimes unconsciously, the sense of an ideal; it is one thing in man, another in woman, but it is always the complement of ourselves, that without which we feel somehow a fragment, that with which we should be a whole. At any glimpse of it in another, we are struck with admiration; but when we see a very moving picture of it, when our ideal seems to be indeed embodied and we can hardly conceive anything fair and beautiful beyond it, we are enraptured, we are in love. O happy time, O supreme moments of our existence, when the sun shines brightest and the darkness is luminous, and one image lives alone in the heart!

Do you say there is illusion in all this, and that perfect beauty is not and cannot be embodied in any single form? Ah, yes, but it is the glory of the woman or the man, as the case may be, that they can suggest the illusion; there must be something in them which makes the possibility of it; there must be some hidden share and partnership in perfect beauty in any man or woman that were ever truly loved. That is the something for the husband or the wife to recall and ever believe in; even if the old-time nobleness and grace have gone, let them be sacred to one another as those on whom something of the divine charm did once rest; but the charm need never absolutely go—for love should be not only an admirer, but a nourisher, it should be the atmosphere in which all one another's better qualities grow and expand; under its influence the illusion, instead of vanishing, should increasingly become a part of the face and form that first suggested it to the mind.

Love should be strong, love should be serious; the highest love would be between two souls who both set their faces toward the far-away perfect goal, and know since each has spoken, and been at least a passing image to the other, of the perfect, that both have secret affinities with it. Let love cease to be an indulgence, and be the marriage of soul with soul in a common striving for what is beautiful and good; let marriage be a sacrament once more, and the highest and most sacred purposes hallow it; let it be a new beginning of thoughtful earnest living to those who take its vows, and we shall hear less of love growing cold, and never of marriages becoming, as the author of "The Conventional Lies of Our Civilization" says, an empty form and a lie. Yet if in some cases love does grow cold and marriage become largely an empty form, I do not see why the ideal of marriage should change or why the problem should be anything else than how love may arise again and the empty form be filled out with something of its proper significance. The obligations of the forms of truth do not cease to be, because the spirit of truth has gone out of a man and if he followed his inclinations, he would practice cheating and falsehood; nor do the rules of courtesy in human intercourse cease, because a man happens to be at times in his heart rude and boorish; the value of social rules and forms and of social institutions is that they give us a standard apart from our feelings and moods, and into harmony with which we should continually seek to elevate ourselves. And as matter of fact, in how many cases does love grow cold from really inevitable causes, and not rather from those over which an earnest upright mind could have control? To dissolve marriage for many of the reasons now customarily allowed, is to place a most necessary ideal of society at the mercy of individual weaknesses and caprices and passions; it is to lessen the sacredness of the ideal,—and there is no loss to society so great as the loss of its ideals. So that it may be questioned whether marriage should be dissolved at all, save for the one gravest reason that has almost always been allowed, and that strikes at the very foundation of the family; whether for all other reasons there should not be at the most separation, with ample provision, if it is made at the wife's instance, for her and the children's maintenance. I have no wish to take up the disagreeable subject of divorce, but there is surely hardly more shameful evidence of the growing laxity of public morals than that furnished by our divorce courts. One of our own judges here in Chicago says that in his opinion four-fifths of the divorces he is obliged to grant are unnecessary; that in some cases instead of the divorce being sought because of the alleged offense, the alleged offense is committed in order to get a divorce. For five hundred and twenty years, Roman authorities tell us, there was no such thing as a divorce in Rome; and those were the years when Rome was laying the foundations of her national greatness. Later, and it marks the beginning, and doubtless helped to sow the seeds, of her decline, divorce became a daily occurrence,—so that the satirist, Juvenal, tells of a lady who had eight husbands in five autumns. Are we in America going to rival Rome in social immorality?—for that is at bottom what it was in Rome, and what it is beginning to be with us; social immorality,—that the cause of the growing divorce habit and the new marriages often merely legalized forms of it. It is this that seems to make it impossible to arouse anything like general and determined opposition to Mormonism; as

a modern satirist has said, it is rather lame and impotent to try to prevent a man's having many wives at once when we tolerate his having them in rapid succession. "To the Mormon women the difference between the two systems must really seem a question of taste or convenience rather than one of morals."—(Nation, Oct. 11, '83.) The soundest instinct on this subject seems to be with the Catholic Church, and I say it the more gladly, since in so many ways we are led to antagonize her. That Church, almost alone, dares to be faithful to the teachings of her founder,—if not more than faithful, since she will tolerate no divorces whatever. And her method and her success with it are most strikingly shown in the facts respecting the Swiss canton of Appenzel; after the Reformation, the Protestant portion of the canton formed one community and the Catholic portion another; the other conditions remaining exactly the same, the ratio of divorces to marriages in the Protestant community in 1881 was over thirteen per cent.; in the Catholic, there were no divorces at all. Much barbarism remains in the Catholic idea of marriage as in the old Roman system of two thousand years ago; still woman is taught to subject herself to her husband and it is sometimes said that no crime he can commit can justify her lack of obedience; but the way out of such barbarism is not by divorce, but by elevating the ideal of marriage; and as to the indissolubility of the marriage tie, the Catholic Church is one of the best conservative forces in our civilization.

There is another objection to the family, raised, it must be confessed, more by theorists than by those acquainted with human nature, but which should have, perhaps, passing consideration; it is that the family circumscribes our affections, which should go out equally to all. In one form it is as old as Plato's Republic. The class of guardians and warriors in the ideal state Plato would have animated by a common feeling; to that end they must be disturbed by no private interests; there must be no "meum" and "tuum" among them; they must have no property in houses or lands, and their wives and children must be common, so that as Plato naively says, "Every one whom they meet will be regarded by them either as a brother or sister, or father or mother, or son or daughter." In the ideal city the language of harmony and concord, he is persuaded, will be more often heard than in any other. What a strange ignoring of human nature to imagine that because others may be our brother and sister, or father and mother, or called so, we shall regard them as we would a real and certain brother and sister or father and mother! Who does not see that as we human beings are, we have to learn these affections in a narrow circle, before they can even exist to be extended to a larger circle, and that the outcome of Plato's scheme would not be the universalizing of love, but, as Aristotle suggested, the watering of it, i. e., the diluting it, so such an extent that it would hardly have any strength and substance left? We do not begin by loving all men, but by loving our fathers and mothers, our brothers and sisters; the love once in our hearts, we can give it to the world as well, but without the nourishing of home, it is to be feared that we should have little to give. Universal philanthropy is a high sounding phrase, and no doubt it expresses a pure and noble ideal of the mind; but universal philanthropy can never take the place of family affection, it can never be reached save on the basis and as the outgrowth of family affection. I know there is family selfishness and that it is one of the bars and hindrances to a broad humanity; nevertheless only in the family can the love be nurtured that can transcend those hindrances, only as we love those strongly and tenderly who are so near to us, can we have more than "a watery kindness" to humanity at large. The same radical difficulty is in the way of the plan broached by the author of the book I have already quoted and by others at the present time, that the children be cared for not by the family, but by the community,—this is an incident of Herr Nordau's general plan that marriage had perhaps better not last after the birth of the first child. 'Tis strange that the proponents of these speculations should not have read history a little, or rather, I should say, sociology,—for history is supposed to have the dignity of being the record of civilized or partly civilized peoples; and these speculations find experiments to match them only among savage peoples, an account of whom is to be found in the treatises on sociology. But we read of the Andamanes, among whom marriage unions cease after the weaning of the child, that the child becomes then the child of the tribe; indeed, in all savage tribes, where there are no permanent family ties, this is of necessity the case, else in time the tribes would die out; but so long as they maintain this custom, so long as the family is not developed, they hardly rise above the ranks of savagery. Nothing will take the place of the interest of the mother and father in their own children.

On whatever side, then, we view the subject, the family seems to defend itself against objections. I believe that there can be no departure from it save at the peril of all the higher interests of civilization.

After this, I can be in no danger of being misunderstood in suggesting certain improvements in the ideal of the family. Many are the improvements and reforms of to-day that are only in the direction of license and unhalloved freedom. With these I have nothing to do. But there may be improvements in the direction of a higher morality in the

family. I need hardly say that morality had little or nothing to do with the rude beginnings of the family. The essence of morality is respect, forbearing to use another. At the outset woman had no respect; she was owned, treated as property, could be sold and transferred like other chattels; and children were hardly better than property, too,—male children were prized more, because they were worth more, could do better service in war and robbery and marauding expeditions. The province of ethics is not to destroy the family, but to transform it, to interpenetrate it with the spirit of justice and humanity. The improvements in the ideal of the family I would suggest, are all in the line of a higher ethics there. Woman is to be increasingly honored as having an independent worth and sacredness of her own. The old barbarism, the old inequality still lingers in the Episcopal marriage service, which speaks of man and wife, as if he were the representative of humanity, and she but an appendage to him; which charges her to obey, and puts no similar duty of respect on him. The whole ideal of subordination, which is voiced in the Scriptures and down as late as John Milton, who makes his Eve address her consort in the Garden,—

"My author and disposer, what thou bid'st Unargued I obey; so God ordained. God is thy law, thou mine: to know no more Is woman's happiest knowledge, and her praise."—all this Jewish and Christian barbarism is to pass away; ethics demands that the two as human beings be equals, that the wife give up to the husband no more than the husband to the wife; that both give up to that higher law which is not dependent on the will of either, and consists simply in what is reasonable and right. Equally does ethics demand respect for the children. The parents are not owners but guardians of them; never are they to be forced into mere obedience to the parents' will; always must it be reason and right that command, in the parents' word and look. What a purification, what a moral discipline of parenthood does this imply!

And morality demands a change that has long been in theory granted in Christian countries, but has never really been felt as an effective popular ideal,—namely, that the faithfulness of husbands equal that of wives. The present inequality results simply from the father's desire to know his own children, which would of course be thwarted by the wife's unfaithfulness more than by his own; and man is the stronger and determines things. If woman were stronger, she could determine things and could exact faithfulness of man as imperiously as he does now of woman. Plainly ethics has nothing to do with these mere contests of strength; there is an equal moral necessity that both be faithful,—it is contained in the marriage pledge, it belongs to the ideal of marriage, and anything else is really demoralizing and disintegrating to society. And the root of the trouble, it must be confessed, lies almost as much with women as with men; they do not demand faithfulness,—'tis a step to be condoned too often, in circles called eminently respectable a touch of libertinism serves as spice to give an added attraction to a man. Whoever heard of a man being banished from what passes as good society because of immoral habits,—of a fashionable wife refusing to receive such an one among her husband's friends, of her not allowing him in the presence of her daughters? I would not lessen one particle the disgrace that attaches to woman's immorality,—'tis often hard, severe, yet it is because there has been lost something of priceless value, and the worst things, as an old Latin proverb says, are the corruption of the best; yet I would have pure manhood equally with pure womanhood a thing of priceless value. I would have the loss of it equally a disgrace. I would have a new recognized ideal of what the life of a man, married or single, should be.

Another advance in connection with marriage would consist in its being more and more determined by the free choice of the individuals concerned. I need hardly say that this is only beginning to be the case. In ancient times, and in European countries almost to-day, marriage has been arranged on principles of expediency and advantage by parents or other persons. Often it is hardly necessary that the future husband and wife see each other before marriage. Could anything be more false, or more likely to bring on disaster? For what are these bonds forged by others without regard to the natural affinities of either the man or woman? Do not these natural affinities exist,—and must not life either be a hard and profitless self-sacrifice, or else there be a yielding to these imperious attractions, and marital and social disorder be the result? The social immorality in France is in part caused by the unnatural system of marriage that there prevails. And though in this country, marriages are probably formed on truer principles than anywhere else in the world, is there no need for the emphasis of these principles, when money is coming to be such a god to Americans,—and when for money, men and women, too, seem to be increasingly selling themselves into marriage? "Give all to love," said Emerson,—"give all for money" seems to be a spirit growing in our day; manhood, womanhood, honor, virtue—what are these, it seems to be asked, compared with comfortable and luxurious living? Yet selling ourselves for money,—giving ourselves for anything than love—is what the Latin word expresses by prostitution, the literal meaning of which is the setting of oneself for sale.

For the Religio-Philosophical Journal.
MRS. WATSON'S REVIEWERS.

A Review of the Subjects.—Evil Spirits,
by Hon. E. S. Holbrook.

To the Editor of the Religio-Philosophical Journal:

I see in your issue of May 2nd, a discussion by Dr. Bloede, Mr. Coleman and Dr. Bowker, of the lecture by Mrs. Watson on the "Morality and Responsibility of Mediums," lately given at San Francisco and published in your valuable paper. The range of matter is very wide, and will not threaten a review of it all, but some thoughts (as I read) arise in my mind, that I would like to present to the same reading public that these criticisms have reached. These subjects include "inspiration," "trance," (conscious and unconscious) "evil spirits," "materializations," "methods of influence," etc., almost without number, directly and indirectly; but the chief burden of my thought is, that there is a loose tendency to fall into *a priori* reasoning—too much of an assumption that the truth is already found beyond a peradventure; and, thereupon, somewhat a disposition to dogmatize, and, perhaps, cause a division into sects; and my specific suggestion is, that it is altogether too early in the study of our phenomena to assert so strongly as these speakers and writers do.

As to frauds and test conditions and what comes of them, and kindred matters, I will admit that I am not so well qualified to judge as many others are, or may be, from their superior advantages and better judgment; yet I may observe that my experience has been far. I commenced to magnetize very early, long before any spirit influence was thought of. I had pretty good opportunities then, and have had all along from thence till now, and I have made the best of them that I could. I arrived at a full conviction long ago that spirits existed, and communicated (and from an agnostic, unbelieving standpoint too, and often applying reasonable test conditions), and found, too, according to reason, that there was progress and a fair chance for all. Beyond this I found difficulties in the way of arriving at certainty in further research; and as I found a good rule of life to live by, I proposed to live accordingly, and rather postponed other matters, merely auxiliary, and which I could better investigate in Spirit land, to consider and solve as they might happen to come. Nevertheless many things have come to me (in a feeble way, no doubt) by experience, observation, reason and impression, that are put in question by these parties above named, and kindred subjects commonly mooted among the spiritualistic people.

On this topic, for instance: This medium says, "Divest yourselves of the idea that a spirit can enjoy sensuous sensations through human mediums," and the like of this. Dr. Bloede controverts this, insisting that there are spirits of a lower order, and that they may "manifest for the gratification of their own wishes and passions." On the contrary, Mr. Coleman, after approving the medium, and after quotations of two other authorities in that line, Mr. Davis and Mrs. King, to that effect, asserts this doctrine with a great deal of violence, and (wonderful to tell, for wisdom and consistency) while he admits that he once believed it to be true, he would now "as soon accept white to be black," both as a fact and a theory, and he reads very sharp, dogmatic lessons to those who still believe it; Dr. Bowker follows in about the same strain. Indeed, the debate runs high upon this and kindred subjects, and they who are not in accord are made to suffer in about the most thunderous words, that the English language can supply and the most accusatory arguments (if this is the right name) that the most imperious antagonist can invent.

EVIL AND GOOD A MATTER OF DEGREE. Nevertheless, Mr. Editor, I must believe in the presence and influence of evil spirits (and sometimes for evil), both as a fact and by argument. So far as I know, and I think I know enough to make the statement, such is almost the universal opinion of Spiritualists; and, indeed, these critics seem to admit this. But I ought to state, first, what I mean (and what is generally meant) by "evil spirits." I do not mean the orthodox devil, nor any of his angels, nor imps (as these critics would seem to say for us), but I mean this: that spirit return, control and communicate, that are below the average of good morals and conduct as held by ourselves; and of these there would be different grades downwards from those who are indifferent to those who would seek "sensuous enjoyments," and sometimes work some injury; but yet not any that are thoroughly malicious and irreclaimably bad. How can it possibly be otherwise than that there are evil spirits, judging them from some standpoint, if such there be, that is still higher? Evil and good is a matter of degree. All spirits are more or less good; all more or less evil—none perfect in either extreme. I hold that all our facts of demonstration prove this. Reason and philosophy announce the same, as they must. If mortals leave this sphere imperfect, they must return imperfect. But Mr. Coleman says they will not be allowed to control. Not allowed to control! It seems to me that this is stated altogether from a theoretic standpoint. We might wish, indeed, for a better state of things. Who is there of us that, at first, in entering upon converse with spirits, did not feel that he was conversing with angels, high, holy, pure and of great intelligence? and who, not rather shocked than otherwise, when he found out his mistake?

THE DIAKIA. Mr. Coleman and myself seem to have pursued directly converse routes. He once believed in evil spirits and in their power to control, and the fact of control: now he does not, alleging the support of Davis to that theory. On the contrary I commenced with the idea of the superbly high character of spirits, reading Davis for my first lessons; but from my own experiences and observations, which are worth more to me than thousands of those of others, or of any mere theory, I have come to the conclusions that I have stated. And has not Mr. Davis travelled nearly the same road? He went back on his first theory (and this was simply high-toned, and not that spirit of evil tendency never controlled) in the publication of his *Diakia*. In this he asserted the intervention of frolicsome mischievous spirits. If one can draw the line between these and evil spirits, I beg to know where it will be drawn. The question of mischief and evil is only one of degree.

FREING SPIRITS FROM BLAME. Mr. Coleman, curious to tell, in affecting to follow Mr. Davis, or to support him, flies from him, mounts at once to a state of high perfection for the spirits, such as are allowed to control, free them from blame, and throws all blame, wherever it is to be found, upon the mediums, and charging them, too, I think, with conscious design. I charge the faults, the errors, the frauds that we meet with, in fact, or that seem to be such—some upon the spirits, some upon the mediums (sometimes

conscious, sometimes unconscious) and upon both combined; and more upon the incapacity of each and both to do better, while they try to do the best they can.

SPRITS IN PRISON. Upon my own motion, Mr. Editor, I came to the conclusion a long time ago, on my own observation, that many of the spirits that demonstrated were doing this work as much for their own good as for ours. This, I guessed at from individual instances. When I first heard it announced that the undeveloped spirits recently passed on, came around us for their instruction and growth, I was astounded. I will not say now that I accept it as a fixed fact, but it is surely, from all that appears, a problem; and when I heard still further that some persons were afflicted by spirits, or seemed to be, I felt the more sorry for humanity, if, indeed, there were other heavy burdens to bear, and those that might be unknown. Nevertheless I said, if it be true, if we are "to preach to the spirits in prison," let us but know the truth—we will do our duty bravely, and the better the more we know. If this involves the knowledge of spirit temptation to the low, the vile and the sensuous—if we know it and all the methods, we can the more easily disarm the tempter, protect the tempted, and have the more compassion for them. If all diseases spread by the invisible bacteria, or bacilli, floating in the air, we can the more easily prevent the spread of disease by knowing it, the invisible being rendered visible, their methods and qualities known, and being known, can be defeated.

A great Greek warrior, striking with his battle-axe in the dark, and so ineffectually, cried out, "Give me but to see, I ask no more." What is the truth? If this theory be true, it is a mighty blunder to ignore it, a grand mistake for evil. An "evil spirit" alone could close one's eyes, or stop his inquiry. He who raises his head among the stars, can know but little about things down below, and, not knowing, cannot do much good. Even if one walks in fact upon the earth, yet if he gazes upon the stars he is more likely to stumble than one who pays attention to the things, the evils that are around him, and so is led to make the proper appliances. I say I hold this question open, as one unsettled as a general proposition; but I surely could the more readily accept it as probable for all, as I had concluded the same was true as to the few, that had demonstrated to me personally.

AN IMPETUOUS SPIRIT. Now, I must give some of these personal evidences at the risk of being tedious, and I hope to be pardoned for doing so, for really we are on a great theme. Wherever I look I see these evidences of mixed powers and controls, and consequent results; at every meeting, at every séance. But further: I magnetized a lady for her health, one of fine character and as incapable of fraud or sensuousness as any body. The trance was perfect, she never remembering anything. She was attended at the first by two Indian spirits. Afterwards she became subject to other influences, some friends and others unknown, and then by her general guide, (at least so matters appeared). The Indian chief could not talk English at first, but learned of me. After a while, the control being quite perfect, and the lady taking some spirit for strength, the chief asked some for himself. This was in early times, and I had not learned the possibility. I was astonished and questioned. In his own way he said he would take the spirit of the fire water, so it would not hurt the medium. So I gave it, doubtfully, and for experiment, and nothing came of it. The next time he called for his glass, and I gave it. He called for another. As I saw no harm yet, and full of curiosity what it could mean, I gave it. (He seemed to possess the person, called "obsession," and he so described it; now we are told there is no such thing. What is the truth?) The spirit soon seemed strange, and did not leave as usual, but stayed so long that I urged him to go, when he said he could not. He had got so much fire water, he was drunk and could not get away; and intimated that I ought not to have given him so much, continuing to appear strange. After a while he would draw, and I mediated as to what it could mean. The next time, he came, I asked for an explanation. He said (upon my questions) that in earth-life he was very fond of fire-water; did not get enough, and now, while he did not have any fire-water in spirit life and did not want it, yet on coming here and taking on earthly conditions, the appetite was renewed.

SEEMING OBSESSION. This medium, too, was subject to a strange influence that annoyed me and her very much, commencing while in the trance condition and lasting long afterwards—a case of seeming obsession; and, indeed, it was very hard to cast this demon out. I asked the chief, what it meant. He said it was an enemy of hers in this life, and now he, in spirit life, sought his revenge. My patience was sorely tried, and, the guide coming, I sought a solution by him, as to both of them. He stated that I should exercise patience and be a teacher, and lead them out by instruction and kindness; that this black fellow, so the Indian called him, would finally grow out of that condition and pass on, all of which in time was seemingly accomplished.

PLANCHETTE—A ROUGH SPIRIT. Again, this occurred at my own house. A young lady of the family bought a planchette, regarding it as a curious plaything. The hand went to writing rapidly and well, and the control was her spirit-father, or claimed to be; yet one evening, while on display for a room full, upon a question by some one in the farther part of the room, planchette went crazy, writing all sorts of balderdash. We waited, and the former power again commenced. He stated that the same susceptibility that enabled him to control, made it possible for another; that this was a rough, who was killed in a brawl in Chicago, giving his name (and so the rough said himself); and so when he, the father, left the planchette to go to the person, questioning to get *en rapport*, etc., this tramp got possession, and they had to struggle to push him aside. This lady was in the full possession of all her faculties; was a stranger to everything, and knew nothing of either influence except as it was stated. These are but three of—I don't know how many scores of instances of the like kind that I have known in experience.

SEEKING REFUGE IN THE BIBLE. As to my principal point, the avowing of *a priori* reasoning, I had better turn to Dr. Bowker's method of dealing with materializations. He holds, as I understand him, that this is impossible; that Mrs. Watson so advises, and at which he is rejoiced, and calls upon all to join in pronouncing this "the body of death that hangs about the neck of Spiritualism." I wish to say as gently as I can, that I do not think this matter should be so peremptorily disposed of. It is not generous; it is not philosophical; it is not scientific; it is adopting *a priori* reasoning, which, from the first, would have shut the door to all proof of spirit presence, such as we have. This is an out and out condemna-

tion of the evidences furnished by some of the best men in our case. I have seen some materializations, so-called. They were wonderful to behold, but not so good as others state they have seen. I will not say I am satisfied (and so I had to say to many manifestations with which I have since become satisfied), but they are such as demand further investigation. Here is a fearful dilemma. If they are true, and will grow as others have grown, they will be, or likely will be, the corner stone of all our demonstrations. If they are not true, and turn out to be mere shams, they will furnish proof that all that we have, constitute but one grand phantasmagoria, seen and heard only by diseased eyes and ears. It will be a sorry day when all this goes down, and the mediums and their spirits are blasted and turned off without a further hearing, according to the method of our Dr. Bowker. It is almost amusing to see him seek refuge in the Bible among such "honest mediums" as Isaiah and Jeremiah (?), and I might expect him to take on or assume the creed of orthodoxy—turn to the old, and worship it, and turn from the new without taking time for, or the trouble of, investigation. If I had time I could follow and give him some of the old, about as gross as any we have. The most exalted person they had in this world returned as a spirit, materialized, and sat down to a square meal of fried fish, and, I suppose, all else that thereto appertained. As he had herded among fishermen, that was probably his first choice of meats, for "sensuous" gratification; the same principle might apply to grosser natures, and lead them to the choice of fire-water, or that most filthy of all things, tobacco. When a man flies away from the present, for its uncertainty, to the Bible thousands of years back for proof, *pro or con*, I suspect there is something wrong somewhere.

PREMISES AND CONCLUSIONS. One of the chief faults that I find with these two critics, is in their method and style of reasoning—a wholesale, absolute method, premises not according to fact, but whose truth is assumed; and especially with Mr. Coleman. It is an easy thing for almost any body to make out a pretty fair case, if he can lay down his premises at will—iron-clad premises—their truth assumed, and no dispute allowed, and then proceed as a giant to cast down all before him. A hot-headed revivalist in this city lately announced that he would preach on the "Great Judgment Day." I went just to see how it was done, and probably, like Dr. Bowker, to revive my interest in old Bible affairs, say in "Isaiah and Jeremiah." (I wish somebody would explain how it was between Isaiah and that virgin!) And I tell you it was tremendous! He assumed his premises, you know; old style, all the wicked world before God and He on a "great white throne," the doom pronounced—"Depart from me ye cursed into everlasting hell;" and how it was pronounced, and how many shivers! But I smiled, because I did not accept his premises, and, therefore, not his conclusions, and took next to no heed to his scoldings, though done in the most terrible and grandiloquent style; and I asked all the time, what right have you to assume so much, and attempt to frighten so much, and then to scold so much? It is a good deal so with Mr. Coleman. He assumes his premises and works out his conclusions with most slaughtering effect on all who will not accord. (I must be brief, can give no details, and but little of the substance.) He assumes that the theory that evil spirits can communicate, influence, control, etc., is false. He admits in the same breath that it is the popular belief, and once was his own belief; but now his "common-sense views" to the contrary are so clear and strong that almost or quite, he calls them fools, at least "without reason;" and suggests this sure remedy: "If they would only think a little, reason a little, instead of blindly accepting the seeming for the real," "would try and think for themselves and probe the mysteries of so-called evil spirit manifestation to its roots." And then he champions the counter theory that all that comes from spirit life is pure and good, etc., and he cites Davis as authority (not a good authority to that extent, but to the contrary to some degree, and he fell away; and now would he follow him to the death?) and something that Mrs. King, Mrs. Watson, and himself has said; but here he appears to get about to the end of his list of great names and authority for that splendid idea.

WHAT IS THE TRUTH? Now, I will say for myself that I like his ideas most excellently well. I wish they were true. I wish all spirits were truthful; I wish they were all great, intelligent, and wise teachers, and could and would, all the time, make the demonstrations clear and convincing—never a contradiction, and the distinction between spirit and medium clear. But alas! what is the truth? In my opinion I might as well hope for the same for every thing and every body in this world—"this wicked, evil spirited, sensuous, fleshly" world of ours, and say it is so, and forthwith, and it is so.

WE WANT THE FACTS. Mr. Coleman proclaims that he has reasoned himself into his belief, and he rages at others, for not reasoning themselves into it. "It is not a matter of reason with the masses (I almost wonder if he would not say them selves), for from the fullness of the demonstrations that come to them, they know it as well as they know the sunlight. I say the question is, what are the facts? not what we wish the facts to be. With our humble selves, away down where we live, we want his facts demonstrated to us. We know his power, that he is very self-assertive, and strides along like a moving Colossus, and sings the American-English language most mightily; and that is very nice for a show—if one can look on and not feel in danger; but we want the facts down here at the foot. The facts are the truth, and we worship the truth, and we cannot be scared into the conviction that we must throw away the facts in order to save Spiritualism! What does it mean? That the belief in evil spirits, such as I have described, is so far universal that any thought of any other theory is never mentioned, never thought of; and is usually relegated to the cranks. The whole facts and the whole philosophy of Spiritualism requires this view. For our immortal life is as a tree, in the earth; the body, branches, and flowers in the heavens—spirit life, one continuous tree, one continuous life.

FALSE PREMISES, JESUS, EVIL SPIRITS. Again, I might suggest, false premises, chosen and laid down to suit the writer all along, and then conclusions disastrous to the multitude; and scolding all along upon methods of spirit-control; and how the good spirits would restrain the evil ones, so they could not avail anything with us (forgetting that this is a matter of partial restraint only, as the spirits say); and how, if the spirits were at liberty to do evil, they would grow worse and worse (forgetting that they may at last reform); but I have no time. Indeed, I have wondered if he fully means all he says. One phrase is: "Spiritualists are like orthodox Christians, who never learn reason," etc.

Of course, he does not mean all. He would likely except one or more at the West, and one or more at the East. Oh! it tires me to look over his epithets, even a few of them, such as "crude superficialities," "pernicious dogmas," "vile abortion," "prevalent crudities," "shallow theories," "the unreasonable current," "infesting extravagances, follies and ebulliences," "this loathsome, evil spirit-dogma," "as absurd as the everlasting hell of the Christians to which it is akin," and so on, and so forth, all along, and I will, therefore, close. And yet I must give him this good credit and a good send off, by stating that, like Dr. Bowker, he at last appeals to the good Book for support, with a little modification to show that spirits do not tempt men. At first thought it struck me I would have to give it up now; but on reflection, I remembered that there were other passages quite as good, and without alteration. "Try the spirits." Why try them, if they were all good? There is something about a lying spirit getting into the mouth of the prophets, I can't tell what it was; something, too, about Jehovah behaving so bad that Moses reprimanded him for his conduct. Oh! too, there were evil spirits here and there and every where in Jesus's time, and he cast them out. Seemingly the same thing is repeated in modern times. Mediums have seemingly been obsessed and sometimes by evil spirits, and seemingly the better spirit-forces and the magnetic powers of the living have united to cast them out. Not always with success. Some of them stick hard. The devil of pride is the stickiest of all devils and likely cannot be overcome by shame, reason, persuasion, or force.

Chicago, May 5th. E. S. H.

For the Religio-Philosophical Journal.
"The New Beatitude"—Scientific Revelation and Prophecy.

BY S. L. TYRRELL.

"Blessed are the fit, for they shall inherit the earth." This short, pithy summing up of evolution has been called "The New Beatitude of Science;" but since in the Darwinian dictionary, the "fittest" means the strongest, the name seems hardly appropriate; yet if we look a little deeper, below its rigid statement of a great natural law, we see that it does really contain under its repulsive Darwinian dress a blessed promise and prophecy for man. The world sadly needs a prophet to-day; dark clouds seem rising in the social horizon, and society would gladly hail a reliable seer who could look through the mist and dust of dynamite and socialism, and give some rational glimpse of the outcome. The condition of society is unprecedented and unique; inventive genius has given to one modern man the destructive force of an ancient army, and put into the hands of every villain the power of a demon; and the question of the hour is, if religion and morality fall now, what can save the world from utter destruction? Statesmen and moralists gaze into the darkness, and despairingly cry, "Watchman what of the night?" The thoughtful philanthropist, with wailing faith, asks if man has reached his climax, and is his grand civilization soon to be fused into primeval barbarism and moral chaos? Old oracles and prophets are dumb; the world does not come to an end according to the text, and the millennial era seems to be rather receding than coming; faith in God and man is growing weak.

It is plain that, in this critical, exacting age, we must take science and philosophy for our seers, and it is a vast relief to know that there is a solid basis for moral prophecy, by which the general current of events and results in the social and moral realm can be known with the same certainty as physical phenomena can be calculated in the realm of matter. We have learned to trust the astronomer; he bases his predictions on faith that the laws of matter are fixed, and uniform in their action, and will act in the future as in the past; and we are not deceived; a wandering meteor does not shake our faith in the stability of our solar system; a house or village may occasionally defy gravitation, and rise to the clouds in a cyclone, but cities are built still, in full confidence that gravity will hold them firm to their foundations. But our faith in the supremacy of the moral forces sometimes fails when a tempest of lawlessness and dynamite bursts over our heads; we seem to fear that some chance force or satanic agency has usurped the throne of the superior power that "works for righteousness." History is the key to prophecy in the social as in the material world. "The thing that has been is the thing that shall be," is a great philosophical truth, and the surest guide in our attempts to look into the future.

The scientific seer has one great advantage over the theological diviner; his message comes with equal authority to the atheist, the theist and agnostic. The world just as it is (the living, thinking world), being the common basis of reasoning, all their logical conclusions must be in harmony. Diverse theories of how the world came to be as it is, and why things are as they are, cannot affect the outcome of the reasoning; the same result is reached whether the present order was produced by personal design, or unintelligent law. As a basis for hopeful moral prophecy, atheistic theories of nature are as good as the premises given by the most rigid theology. The future outlook for moral progress, even from the most extreme materialistic standpoint is abundantly cheering; for by the material philosophy men are "law bound automatons;" and as a vast majority of mankind are more good than evil, virtue and goodness logically take their place by fixed mechanical laws among the necessary physical phenomena of nature. As the strict materialist excludes all original design from nature, he is forced by relentless logic to admit, that unintelligent, dead matter has in some way originated intellect, moral instinct; and all the sympathies that have built up the grand civilizations of to-day. These inherent, moral elements of matter, must work with all the exactness of chemical and mechanical combinations, and must, of course, go on as in the past, like a good self-regulating clock, forever evolving righteousness and striking for the right. This "clock work" moral theory, seems even more hopeful and assuring than theistic schemes, which are subject to the unforeseen contingencies of prayer and spontaneous divine free will. The achievements of matter in the past, seem an ample guarantee of its ability, to carry on the work so grandly begun. To appreciate in some small degree the wonders of evolution we must take the Darwinian Express and travel back from the present point of progress to the starting point of the grand evolutionary march. How wonderful the panorama that unfolds as we journey toward "the beginning." Civilization, barbarism, and all foot-prints of man, and life, soon fade out in the distance, and we are face to face with a revolving globe of flaming gases; a nebula of incandescent dead matter—nothing more! How astonishing was the problem presented to this ignorant, unscientific mass of burning matter! A man was to be made—a think-

ing soul was to be evolved from the glowing, senseless mass! The agnostic elements of mind (matter and motion) were present in infinite supply; but between the unthinking gas and a thinking man there still yawned Tyndall's "unbridled chasm," the terrible puzzling, gulf that separated "life and thought from unliving, unthinking matter." The supreme riddle of materialism, was still unsolved; the mystery of "translating mechanical motion into consciousness and thought." But this marvelous transmutation was, it seems, somehow accomplished in nature's fiery crucible; how it was done remains among the many "unknowable" things of evolution.

When the gods of mythology emerge from the mist, and are once securely on their feet, creation moves easily and grandly along; so when evolution by its intricate labyrinth in the dark crossed the wide chasm between mind and matter, by translating the vibrations of molecules into thoughts and instincts, it has moved smoothly and scientifically on, and built the wondrous moral and intellectual world we see to-day.

Materialism when looked boldly in the face, does not appear the fearful foe to religion and morals that it is thought to be by many timid moralists; its unforgiving God of natural law may more than compensate for the loss of the old sanctions and penalties of theism; for the agnostic Deity so far as he has revealed himself, appears to be a very rigid moral ruler; his commandments do not differ greatly from the decalogue of Moses. That fearful text, "The soul that sinneth, it shall die," was originally written in nature's Bible, and after ages of sad human experience had proved it to be infallible truth, it was transcribed into all the great Bibles of the world. They make a great mistake who think to annihilate hell by scotching the brimstone dogma. Penalty as a restraining moral force is woven into the whole fabric of society, and has come to stay, and will not resign its mission in the world at the sneers of flippant skepticism, or the prayers of a morbid, weak theology. Materialistic preachers should be more modest and cautious in their ridicule of the Calvinistic catechism, for their own law-bound creed, logically contains the substance of its most repulsive dogmas. Nature, the God they profess to worship, should be brought to judgment as well as Calvin's God, for by their scientific confession their deeds are strikingly analogous. Where can be found more relentless "election" and "predestination" taught than in their scientific creed which makes the universe a machine and man a wheel of the vast automaton, which must reel off just so many murders, suicides and defecations in a year or century. Why denounce Calvin's God for damning infants for sins their parents committed before they were born? Does not Darwin's God do the same by natural law? Darwin's hell may not burn as long as Calvin's, but the principle involved in the theology is the same in both. Is not the hard, most derided doctrine of the "fall," "original sin," and "infant depravity," plainly sanctioned in the hereditary law of the transmission of mental and moral instincts and tendencies. From the devouring abyss of the earthquake, to the "bottomless pit," the logical path is short and direct. The philosophical Renan saw no fatal conflict between materialism and religion regarding the vital question of immortality. He deemed it not improbable, that the inevitable resurrection of dead worlds, in the coming cycles of eternity, "may embrace in its infinite sweep, the awakening of the entire past consciousness of the universe." The church tenet of a personal Deity, so much attacked as especially absurd, is also the inevitable outcome of fair and fearless reasoning from materialistic premises. By those premises, there was no God, no intelligence in the beginning; all existence was unliving-matter and its laws. Now all is changed; the most conspicuous things on our planet to-day are the works of thinking men. Whence came these invisible minds, these little personal gods which are controlling matter from behind the impenetrable screen of their material organisms? There can be but one answer; the simple reply, divested of all mist and metaphysics, must be, they were originated by the action of purely material forces. These mind evolving forces, being inherent in unliving matter, like gravitation, must of necessity have been operating during the entire period of matter's existence; and since matter has forever existed, mind, or in other words, Deity has also existed eternally. But were it proved that there is no eternal God, it does not prove there is no God now; for if, as is claimed, man was evolved from dead matter, the evolution of Deity by the same law becomes a strictly scientific and rational hypothesis.

What right has agnostic philosophy to make the human mind the upward limit of evolutionary possibilities? Matter and motion being the alleged creator of thought, and since the universe affords an infinite supply of this mind material, there seems no possible limit to mental progress, short of complete omniscience. Mind, so far as we know it, when once in existence, is self-creating; thought begets thought; within a few centuries, intellect has increased on earth a thousand fold; what shall arrest its progress? Reasoning rigidly from the assumed premises, the existence of superior beings with divine intelligence and moral attributes, is as well demonstrated as any problem in philosophy. Chemical laws being known by experiment to be fixed and definite, the chemist knows that certain combinations will give the same results; there is no chance or uncertainty.

Now, since by agnostic premises, nature has from purely material elements brought into being from her fiery crucible such marvelous compounds as our modern scholars and scientists, in the insignificant fraction of eternity which has passed since the nebulous era of our earth, what deific souls must have been originated in the infinite, past eternity beyond! Ever since the fortunate advent of mind into the universe it has been persistently struggling to gain its rightful supremacy over matter, its ignorant, incompetent creator. Upon our planet it is meeting with very marked success; we see scientific man fast subjugating his uneducated Maker. In the oldest realms of evolution, mind must have long ages since attained to omniscient power; the hidden source of life must have been discovered, and the immortal divinities secure upon the everlasting throne of the universe. The order and beauty everywhere seen in nature should seemingly lead every thoughtful, honest atheist to give this unique theistic hypothesis his very serious consideration.

The church doctrine of demology is made so reasonable by the analogy of incarnate devils in human form, as to entitle the dog-

Continued on Eighth Page.

Horsford's Acid Phosphate.
FOR NERVOUSNESS, INDIGESTION, &c.
Solely E. Horsford Chemical Works Providence, R. I., for pamphlet, M. free.

Woman and the Household.

BY HESTER M. POOLE.
[106 West 29th Street, New York.]

MY SAINT.

My Saint! As I name her I fancy you, thinking
Of some gracious woman, tall, stately, and fair,
Who bears her serenely, while wearing full queenly
The beautiful crown of her burnished brown hair.
It grieves me, believe me, to slight your ideal,
Your vision is one for an artist to paint;
But its loveliness vainly would strive to show plainly
The form and the face and the charm of my saint.

Is she young? Is she old? I am puzzled to tell you;
Her age is the last thing one thinks of, you see,
Should you reckon with trouble, her years have known
Double.

The sorrows life portions to you and to me,
Still her tones are so steady, her smile is so ready,
The glance of her eye is so fearless and brave,
Few note the locks faded, the pale brow inviolate,
By lines that no chisel but pain's can engrave.

The saints, whom we women have revered for
ages,
Spent hours in prayer at the altar and shrine;
My saint in brief catches her time for prayer catches,
By heart-throbs cries out to the Helger Divine.
So busy for others, worn sisters and mothers,
Whose burdens she aids them to lift as she can;
In love to the neighbor in lowliest labor,
She serves the dear Lord in a service to man.

Not dimpled and dainty, ah! no. In life's battle
Who fights, though a victor, is girded with scars.

The old wounds aching, oft hurt to heart-breaking;
New pink and white beauty such agony brings;
But children adore her, the babies climb o'er her,
The weary sob out their distress on her breast,
And her plain little dwelling, it goes without telling,
Is cosy and curtained and warm as a nest.

She has't much money, this saint of my pining,
But never and least is too small to be shared,
Of her best she is giving, while patiently living;
The one household darling who could not be spared.
Oh, far be the day when the angels shall call her;
At the thought, at the presence, my spirit grows faint.

The way would be dreary, once shorn of the cheery,
The dear, quiet presence I cherish my saint.
—Margaret E. Sanborn.

Catharine Cole, in the New Orleans *Picayune*, answers the platitudes of Rev. Dr. Holland of that city, who declared that woman should never do anything outside of the home. She says: "Perhaps one-half of the property in New Orleans is owned by disfranchised persons—that is by women and children—and the women manage their property with distinguished success. The head and brain of one of the largest banks in the city is a woman. It is true Mrs. Charles A. Whitney works at her home-desk, but nevertheless she is consulted, her judgment followed, her advice regarded, and success attends all her business transactions. Compare the public park in New Orleans with the public streets. The parks, sweet, clean, beautiful green spots, are managed by women; the streets, dirty, breeding diseases, foul to a shameful degree, are mismanaged by men. Let one take a look into Lafayette Square; take a look at Margaret Place, and then take a look at the streets surrounding these oases.

"Compare the Mayor's college of crime with the St. Anna's Asylum, or any orphan home in town managed by women. The condition of the Shakespeare Almshouse is so disgraceful that the Conference of Charity has asked that the management be turned over to citizens. Let them put women in power in the management of these public institutions; let women become school trustees; give them some of the work that men neglect to do and there will be a mighty improvement in the town.

GOOD EXAMPLES.

"Take for instance Mrs. Frank Leslie, who does a man's work for her dozen or more successful publications; Mrs. W. Carré, directing with ability a large business here in New Orleans; the women managers of the Woman's Exchange and Art Union; the many women who are cotton and sugar planters and overseers of plantations in this State and Mississippi—are these exalted queens? Are these to be compassionated? Take, for instance, Ida Lewis, who does manly work braving storms, rowing to rocks and saving life; Clara Barton, an American Florence Nightingale, who nursed and cared for soldiers on the field of battle, and who now at the head of the Red Cross Society is carrying succor to sufferers by flood in the Ohio Valley; Mrs. Van Cott, who goes into a pulpit and preaches a sermon that does more than tickle the fancy of her hearers—a sermon that startles sinners, and makes them think they must do something to be saved; our own Capt. Mary Miller, who commands a steamboat now that her natural protector is feeble. Will she say these women, and hundreds like them are out of place because they are out of his ideal home circle battling and doing good in the world and for it?

"Oh, dear Doctor! this big State is full of women trying to become great and good in professions that have no sex. Do not be to these women 'a power of cold water,' as Arthur Helps would say.

"Let a woman do what she can, not because she is a woman, but because she is one of God's creatures. And whatever work she takes to, if it makes her soul grow nobler, if it increase her courage, her generosity, her pity, her power to influence for good—that is the work for which God intended her. Let her go to a cradle, to a whirling factory, to a mechanic's shop, to the platform; to the court, to the dissecting table, ay, even to the deck-room and the polls—so that she does her task and her duty as a woman, she is to be honored, not sneered at, not pitied or condemned."

"Because spiritual beauty is infinitely lovelier and more lasting than physical beauty, I give these extracts from Geo. W. Cable's story of Margaret Haughery, in the *Christian Union*. Margaret was an Irish Catholic, ignorant as the world goes, but learned in true wisdom, loved and honored as no one else ever was in New Orleans. I have spoken of her monument and her life before. How precious and lovely is such a record. After narrating her widowhood and the loss of her child, Mr. Cable says:

"Her equipment for the varied experiences of the untold years that lay before her was of the simplest sort. Of education she had almost nothing; of beauty as little—to the outward eye; accomplishments, none; exterior graces, none; aggressive ambition, the disposition to scheme or strive for station or preference, none; sparkling gaiety, exuberant mirth, none, more than you or I; money, some, a little, a trifle; financial sagacity, a fair share, but nothing extraordinary; frugality? yes, frugality as to herself. What else? religion? Yes, yes! pure, sweet, gentle, bubbling, overflowing, plentiful, genuine, deep and high; a faith proving itself incessantly in works, and a modesty and unconsciousness that made her beneficence as silent as a stream underground. Here was one of those natures, rare among women, rarer still among men, whose happiness is found in blessing, not in being blessed.

Shewen into the domestic service of some

Sisters of Charity and Protestant ladies in the orphan asylum founded by Julian Poydras. When a separation was made, and the Sisters opened a separate institution, she went with them and took the management of their large dairy. But her work was also in every other branch of their heart; she toiled for them and their orphan wards with the ardor of a mother, and found all her joy in seeing them gradually rise out of want into comfort and finally into independence. Almost the only smile of amusement that the incidents of her life afford is that provoked by the true picture of the young widow trundling a wheelbarrow load of provisions through the streets to the asylum, given to the orphans on condition that she would so carry it to them. She remained in this connection for many years, always greater than her station—greater than she knew. When at length the institution paid its last dollar of debt, she left it, to pursue the dairy business on her own account.

"This business in its new aspect prospered greatly. For she gave it her own close attention, and she had almost no wants at all. Besides, she was a woman of strong good sense, and, for one thing, was wise in her choice of companions and counselors. For her business grew. It had those homely qualities that make for solid increase, and as it expanded, her modest fame rose with it like a rising day. In 1890, she opened a new business in the heart of the city—Tehonipoulas Street. It was a bakery; she made bread.

"But long before that, as well as long and ever after it, any man might say to you as a strange female, passed in a dingy milk cart—or bread cart in later years—sitting alone and driving the slow, well-fed horse, 'There goes Margaret!'

"Margaret who?"
"Margaret, the Orphan's Friend."
"I suppose we should have forgotten her married name entirely, had not the invoices of her large establishment kept it before us. 'Go to Margaret's,' was the word when a country order called for anything that could be bought of her."

TRUE FAME.

"And what had she done, what was she doing, to make her so famous? Nothing but give, give, give, to the orphan boy and the orphan girl, Catholic, Protestant, Hebrew, any thing. Yes, one thing more; she gave and she loved. But that was all. Never a bid for attention. Never a high seat in any assembly. Never a place among the proud or the gay. No pomp, no luxury, no effort to smarten up intellectually and take a tardy place in the aristocracy of brains. Nothing for herself. Riches and fame might spoil Solomon; they did not spoil Margaret.

"They say her monument—I have not seen it yet—is just like her. Well, then, it must be a unique piece of stone. She had no shape at all in latter years. Her face was large, red, impassive, unconscious, unimaginative. Her hands—why, they were just big Irish hands; and her feet—they matched her hands. She dressed always in a gown of some thin but stout, slaty-gray fabric, with never a frill or a ruffle, and on her head, in the same color—a Shaker bonnet! Ah! but she was an ugly duckling!

"The whole town honored her. The presidents of banks and insurance companies, of the Chamber of Commerce, the Produce Exchange, the Cotton Exchange, none of them commanded the humble regard, the quick deference, from one merchant or a dozen, that was given to Margaret. They called her by her baptismal name—as they do queens and saints—because they loved her, and then loved her the more because she went by that name; the name of that sweet meadow-flower which Wordsworth calls 'the poet's darling.'

"And so this plain woman, who never came near being anybody's ideal, took the whole great town, now rapidly coming on to be a quarter of a million of all sorts of people—so took its great multitudinous heart; that when, a little after midnight on the 9th of February, 1882, she was called up higher, it said at once—the very next day: 'We will go by all that long line of illustrious dead to which we have so long owed monumental brass and stone, and will raise to the view of citizen and stranger the effigy of the "Orphan's Friend."'

Now the good deed is done. In a place where many ways meet, and just in front of the asylum that one might say her own hands helped to build, she sits unsheltered in the beating Southern sunshine, save for the marble unrealized, the dear, plain Margaret, in her accustomed dress, caressing an orphan boy. She shall not be forgotten.

Magazines for May not Before Mentioned.

THE CENTURY MAGAZINE. (The Century Co., New York.) The May Century devotes more space than usual to the War-Series, and sixteen pages are added to the regular number, that other subjects of importance shall not be slighted. General Badeau's article on General Grant as a Soldier covers the whole period of General Grant's military experience. The frontispiece bears a striking portrait of General McClellan, and he contributes a graphic account of the Peninsular Campaign. General Joseph E. Johnston's Manassas to Seven Pines, is a reply to Jefferson Davis's criticism on his military operations in Virginia. The fourth chapter of *Recollections of a Private* describes the movement which saved the Union Army from total defeat at Seven Pines. The war papers are illustrated with careful maps and numerous portraits. In Open Letters an account is given by John Leyburn, of an interview with Robert E. Lee, in which the latter discussed war questions. Lieutenant-Commander C. F. Goodrich discusses the question of our National Defenses. The Rescue of Greely at Cape Sabine, is a subject of a paper by Ensign Charles H. Harlow. Other features are the first of a series of two humorously illustrated papers on the New Orleans Exposition, by Eugene V. Smalley; and the first of a series of papers on the Typical Dogs, by writers having special knowledge on the subject. An Artist among the Indians is beautifully illustrated. A paper on the poet Whitman is a literary feature. Rev. T. T. Munger discusses the relations of Science and Faith. Mrs. Helen Hunt Jackson, Mr. Howells and Henry James furnish the fiction.

MIND IN NATURE. (The Comic Publishing Co., Chicago.) Number three of this monthly is at hand with the following table of contents: Consciousness, by H. W. Thomas, D.D.; Fact and Theory; Mind Reading and Beyond, by Geo. McConnell; Psychological Research; Mind, Prayer and the Supernatural in Healing, by A. J. Park, M.D.; Mind or Matter; A Surprise; The Inward Sight; A Key to Faith Cures, by D. H. Wheeler, LL.D.; Effect of Fear; Ethics of the Anonymous, by Bishop Cox, D.D.; Medical Knowledge in Ancient Times; The Treatment of Sea Sickness by the Trance State, by Dr. E. P. Thwing.

THE PANSY. (D. Lothrop & Co., Boston.) The usual amount of stories and illustrations are found in this number.

St. NICHOLAS. (The Century Co., New York.) This issue opens with an amusing and characteristic story by Frank R. Stockton, entitled *The Tricycle of the Future*, with illustrations. A paper on the New Orleans Exposition, from the standpoint of a boy and girl who have lately visited it, will interest the readers. Mrs. Piatt's Irish poem, *In Primrose Time*, reminds us of spring. E. P. Roe, in *Driven Back to Eden*, tells of the pleasures of spring-time. Lieut. Schwatka continues his account of the Children of the Cold. J. T. Trowbridge's story, *His One Fault*, and among the Law-makers, have entertaining chapters, and a sketch of Handel forms the second of the from Bach to Wagner series. Marion Satterlee's sketch, *Myself or Another?* will find many readers as it won the first prize in the recent competition for the best story for girls, written by a girl. There is also much more in this number that is beautiful and instructive.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) The contents of this issue is unusually attractive; it opens with *The Lady of Shalott*, engraved by W. B. Gardner, from a drawing by H. Ryland; Archibald Forbes contributes *Walseley, a Character Sketch*, illustrated; Legends of Toledo, by John Lomas, illustrated, gives some fine specimens of Moorish work in Toledo; In Canterbury Cathedral, by the Author of "John Halifax Gentleman," will be read with interest. Bret Harte concludes *A Ship of '49*. About the Market Gardens; The Streets Three and a Family Affair complete a good number.

THE UNIFORM REVIEW AND RELIGIOUS MAGAZINE. (141 Franklin St., Boston.) The opening article in this number is by Prof. Felix Adler, Ph.D., upon the *Ethical Movement*; Rev. A. P. Putnam, D.D., follows with *A Story of some French Liberal Protestants*; John Albee writes on *Hawthorne*; The Unseen Real, by Rev. Thomas Hill, D.D.; Church Music, by Rev. W. H. Lyon; Editor's Notebook and Review of Current Literature, fill this issue.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells Co., New York.) Contents: The New Secretary of State; Boswell and Johnson; True Theory of Education; Save the Children; A Florida Lake; A few words to Girls; The Hand as an Index of Character; The Medicine Craze; Take care of your Eyes; Notes in Science, Etc.

THE SHORTHAND WRITER. (D. Kimball, Downer's Grove, Ill.) A monthly magazine devoted to the interests of Takigraphy and its writers. The contents includes articles and extracts in common type and shorthand, and it will be found interesting and instructive to those who have taken up this branch of study.

THE INDEPENDENT PULPIT. (James D. Shaw, Waco, Tex.) Contents: Christianity and Crime; Talmagean Utterances; The Distinctive Features of Christianity; Give us Light; Some Christian Ethics; Purely Agnostic; The Origin and Nature of Religion, Etc.

THE HERALD OF HEALTH. (M. L. Holbrook, M.D., New York.) This health review contains good and sound advice to those seeking health.

GOLDEN DAYS. (James Elverson, Philadelphia.) A weekly story paper for girls and boys. With the best and most popular story writers for contributors.

THE SEASON. (The International News Co., New York.) This number contains the latest Paris fashions, and designs in all kinds of Needlework, Etc., Etc.

THE FLORAL CABINET. (22 Vesey St., New York.) A Magazine devoted to Floriculture and Domestic Arts.

New Books Received.

GERMAN SIMPLIFIED. Being a concise and lucid explanation of the principles of the German language, accompanied by numerous examples and exercises. Nos. 5 and 6. By A. Knoflach. New York: A. Knoflach.

FUN AND WISDOM GAINED BY TWO CITY BOYS in a Summer Vacation. By John C. Hervey. New York: John B. Alden.

THIRTEENTH ANNUAL REPORT OF THE Franklin Reformatory Home for Inebriates, of Philadelphia. Published by the Society.

MAN'S BIRTHRIGHT, or the Higher Law of Property. By Edward H. G. Clark. New York and London: G. P. Putnam's Sons. Chicago: Janssen, McClurg & Co.

THE WORKS OF JOHN RUSKIN. Including the Seven Lamps of Architecture; Lectures on Architecture and Painting; The Queen of the Air; The Ethics of the Dust. New York: John B. Alden. Crown octavo volume, cloth, gilt top, price \$5 cents.

THEOLOGY OF NATURE AND REVELATION. By an Amateur Theologian. New York: O. Hutchinson.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 23, 1885.

The Great Truth.

To many the demonstration of the certainty of a future life seems to be the great achievement of Spiritualism; and it is surely no small one. To establish as a known fact, what to the great body of philosophic thinkers in all times has been at best but an uncertain probability, is an immense acquisition in the field of human knowledge. It is one so great that it is no wonder that multitudes of men, and especially those accustomed to depend on the results of speculative inquiry quite as much as those who have received all their beliefs traditionally, should start back at so bold a claim, and refuse to concede it. This must for a time be pardoned to them, so long as they can plead imperfect acquaintance with the full nature and measure of the proof; yet only for a time, for the evidence when all in lacks nothing of power to carry conviction. The doctrine of a future life now stands as truly on a "scientific basis" as any of those of natural science, and only awaits, as one by one they have awaited, the slow defeat and retirement of prejudice.

And yet, when one reflects, the demonstration of the bare fact of a future life, apart from all information respecting its nature, conditions and connection with this life, would be a piece of knowledge of little value. Wherein could it help us? How incite, guide or comfort us? Merely to know that a life of some sort awaits us; one on which perhaps the present has no bearing; one in which, as some confused dreamers seem to have imagined, our very personality might disappear, and which would, therefore, be no life to us,—of what use would this be?

Evidently the bare fact of a life beyond the present one is not the great truth of Spiritualism. Nor is it that deceased spirits can return to us, make known their continued individual existence, their essential identity of character, their unchanged affection for us and even their guidance to some extent of our steps. These truths, so far as they can be proved such, and they would seem to be well sustained in the experience of many—are very precious and inspiring. They have much of the power of the grand old doctrine of a Divine Providence in all the events of our lives, without its terrible difficulties, its often appalling staggering aspects; for we have to defend no claim on the part of the ministering angels, of their omnipotence, omniscience or any infinite perfection. To have even the imperfect sympathy and guidance of those who, essentially like ourselves, have passed through our experiences into those which yet await us, and so would seem qualified to throw some light upon our way, and to send back some words of cheer and patience, this, if reasonably verified to us, is no trivial thing. Yet even this, in which multitudes have found unspeakable comfort, is not the great truth of Spiritualism.

We find this only when we come up on the certain and indissoluble connection of character here with destiny hereafter. This is for practical purposes, the most important principle that any religion can teach. A religion or a philosophy which does not emphasize, whatever attractions it may possess, whatever consolations it may bestow, is little else than a beguiling deceit. As a guide or incentive to right living, it is well nigh worthless. If it allows this great principle to be set aside or even weakened by false theories, as, for instance, in respect to the nature of forgiveness, as is done by some conceptions of "the Christian scheme," it cripples itself solely for all usefulness; nay, may make itself positively "the minister of sin." The Protestant sees this clearly enough in the old Romish contrivances of indulgences, dispensations, penances and masses for the soul's repose, and denounces them

for their immoral tendency. Not less clearly does the thoughtful man, unfettered by ecclesiastical creeds, see the same in certain dogmas of vicarious sacrifice, of the substitution of penalty or the satisfaction of justice upon the innocent in place of the guilty, of imputed sin and imputed righteousness, and wonders not that the practice of the so-called "orthodox" should commonly fall so far below Christian ethical theories. Most of the world's religions, so far as they have been shaped by the cunning of men, have intertwined in their teachings this destructive heresy, viz., some serious modification or evasion of the great, unchangeable, necessary, moral law, "Whatsoever a man soweth, that shall he also reap," and in so doing have paralyzed much of their power. In offering this easy bribe for acceptance to millions of the weakly thinking, they have not only demoralized them, but they have repelled in great numbers profounder minds from all the proffered forms of religion, as they will long continue to do.

Not so, Spiritualism. However obscure and unlearned many of its exponents may have been—certainly untrained in theology and philosophy most of them—is it not noticeable with what unanimity the world over they have escaped this grand mistake? They have not violated this cardinal principle of all rational moral government—that character is the only basis of the awards of the life to come, the only parent of destiny—by any evasion or qualification, latent or open, shrewd or shallow. How happens this? That these humble men and women, professing to be only the mouthpieces of more exalted minds in the world of spirits, have with almost one accord in all parts of the civilized world and in all its civilized languages taught one distinct, consistent, unmodified view binding the next life to this by the most absolute and indissoluble connection of character and destiny, as no religion known to them had done—is there not here a fact somewhat remarkable, one that calls for some adequate explanation? Does it not distinctly point to a source of their common sentiment quite above themselves, one, which however difficult it might be to verify in other ways is by this alone strongly attested?

This, then, we pronounce to be the Great Truth of Spiritualism. It is practically far its most valuable. No religion can contain one of more worth to mankind. It is one which every man, woman and child of rational years can understand, and one which every day and hour of their lives they have occasion to remember. However it may be obscured and practically denied by other forms of religious teaching, so long as it is uniformly and emphatically inculcated by those of the Spirit-world, no one need ever ask, "What is the use of Spiritualism?"

And of all men, Spiritualists should be the last to discount the doctrine in their own practice.

The Thirteen Club.

The Thirteen Club of this city was organized for the purpose of having a jolly good time at the expense of the old medieval superstition, that there is a heaven-ordained malediction ever standing ready to be hurled at some one of the thirteen who happen to sit down to a table for the purpose of appeasing hunger or satisfying the wants of the physical man. In order to carry out its supreme indifference to, and utter contempt for, all malignant influences that may lurk around the festive board when thirteen are assembled, "The Chicago Thirteen Club" selected the 13th of this month to hold its regular annual banquet at the Grand Pacific. Counting guests and members there were over sixty persons present. The tables were arranged in the ladies' ordinary, four of them containing covers for thirteen. The tables were handsomely decorated with flowers and wreaths of smilax. The Tribune says that the menu consisted of thirteen courses, and the number of toasts was thirteen. Each plate was provided with a lighted candle typical of the life represented by each person present. When one of these candles is extinguished it indicates that the days of the man at whose plate it stands have been numbered—at least it is held so in fiction, but the members of the club who court and defy death ridicule the idea. On this occasion the candle at the plate of Mr. William Hostetter went out without apparent cause, and Vice-Ruler William Edgar arose from his seat and gravely called the attention of the Chairman to the fact. The club does not recognize a motion to adjourn. With it this motion, which takes precedence in all other bodies, is not even in order. Their members are not allowed to die, and cannot resign. If they take sick and things begin to look dark they are expelled.

In another column we publish a copy of the Deed of Trust and Principles, of the Boston Society, which Mr. M. S. Ayer has so munificently endowed. It will be seen that he has carefully guarded the interests of the gifts and made such provisions as seem well calculated to prevent the great trust being diverted from the purpose intended.

The seventeen-year locusts, which Prof. Reilly predicted, as mentioned in recent Washington dispatches, have been found in large numbers at Bridgeport, Ill., close to the surface of the ground, and moving upwards. The indications are strong that an unusually large swarm will appear in a short time. Very extensive apple orchards were planted by capitalists this spring, and a large eruption of locusts will almost certainly kill them.

Editorial Notes of Travel.

After eight months of continuous office work a brief outing is in the interests of both the editor and his readers. Though the change involves none the less labor, yet the alternation is restful and tends to keep one from getting into a rut or becoming a moss-back. Among the gravest dangers to those engaged in a special line of work, especially reform work, is that of narrowness of thought and ignorance of all men and things outside of their particular field. One cannot reach people unless he knows their feelings, prejudices, peculiarities, methods of thought and something of their varying experiences. All well intentioned people—and this embraces the large majority—can find common ground on which to meet however widely their views on many subjects may differ. The aim of a worker in the field of progressive thought should be to find this common ground, for on it he will gain a vantage offered in no other quarter. How far we can go in company, how closely may we affiliate as allies in bettering the world, should be the first thought; not how radically we differ.

The friction of contact with intelligent people of all shades of belief and varying temperaments polishes off the rough edges, increases plasticity, stimulates the power of adaptability, and by cumulative force enlarges the capabilities of the worker and increases his facilities for bringing them effectively into action.

One has but to travel with his senses on the alert, his powers of observation on keen edge and the reflective faculty in good working order, to learn how small an atom in the great sea of life he is; in his own little pond he may be a sizable fish, but in the great ocean of life his diminitiveness is the most prominent feature; and lessons of humility, benevolence, and goodness will daily come impressively home to him. Travel and interchange of thought not only benefits an editor but directly advantages his constituency who get the cream of his experiences worked up in a thousand ways, not always visible to the casual reader but readily followed by those who take pains to analyze his work; the "findings" will show it if it is not so easily traced in solution.

On Friday evening, the first day of the month,—Friday generally happens to be my day for beginning a prosperous journey or successful enterprise—I turned over the responsibilities of business and home to the one of all others most interested, the one who has walked so faithfully and lovingly by my side through twenty-three years of sorrow and happiness, the one whose strong faith and clear head has contributed more than I can tell in holding up my hands in the work assigned me, and took the Atlantic express over the Michigan Central; things being equal this route always has the preference. At Detroit just time enough was had to write a note to a dear little seven-year-old girl friend, whom I felt sure was still sweetly dreaming a few blocks away, bidding her good morning and promising to call on the return trip; then on a powerfully built ferry the train was carried across the river beyond the domain of this mighty Nation and into the Queen's dominions. Soon after the sun had reached his zenith and started toward Chicago, Niagara Falls came into view and the train was, as is the rule, stopped to allow passengers a few minutes to view the always impressive, awe-inspiring sight. The river above was still full of ice and but for the calendar one would not have thought spring had come. In passing, let me here extend the thanks of the JOURNAL to the people of the Empire State who through their legislators have so generously and wisely agreed to rescue the American side of the Falls from the hands of mercenary vandals and preserve the approaches to this mighty work of Nature for the benefit of the whole country. At Buffalo the walking was found to be better by the "West Shore" route, so that line was chosen, and Sunday morning found the looked-for guest domiciled at the hospitable home of Mr. and Mrs. Nichols in Brooklyn. Some difficulty was had in allaying the very natural exacerbation of Brother Nichols, caused by his having made a trip away off to the Forty-second Street New York station in the early morning to meet his guest, only to find the expected one had come by another route than promised; but a little Western oil poured upon the troubled waters of his soul did the business for him. Attendance upon the meeting of the afternoon Conference where Judge Dailey was the principal speaker and making one of a goodly-sized audience to listen to Mrs. Lillie in the evening, completed the day's work. After the evening lecture Mrs. Dailey and Mrs. Lillie gave a number of tests of spirit presence to persons in the audience, which were said to be most satisfactory. On the following Tuesday, in company with Hon. A. H. Dailey, a trip was taken to Greenfield, Mass., in order to be on hand for the meeting next day, at Lake Pleasant Camp, of the Directors of the N. E. S. Camp Meeting Association. The next morning on reaching Camp we found the place looking quite charming even in its loneliness; so different from its appearance one day last August when the editor and his family bade it adieu and turned their faces toward Bethlehem—not the hamlet in Judea, but the thriving Yankee boarding-house street among the White Mountains in New Hampshire, which place, though not capable of preventing the invasion of the skating rink and brass band afflictions, has obtained from Nature a perpetual injunction against that other nuisance, Hay Fever.

The camp management proceeded actively to dispose of the routine business before the Board and to take such action as should ensure a successful camping season in August next. Of the directors, there were present Messrs. Wilson, Dailey, Coburn, Jones and Pierce. Among those on the ground were Mrs. A. T. Pierce from the Committee on speakers; Mrs. M. V. Lincoln, N. S. Henry, clerk of the Board and resident agent of the association, Dr. Ross, chairman of the Transportation Committee, Mr. Whiting of Utica, and M. H. Fletcher, who, in several capacities, as members of the Auditing Committee or of sub-committees together with Messrs. Adams and Fox of the Fitchburg Road, were assisting in the business. Resolutions of respect were adopted in memory of Mr. Gilmore, a director, who had passed to spirit life since the last meeting. Mr. Clark of Nashua was elected to fill the vacancy occasioned by Mr. Gilmore's demise. The Board was informed that President Beals would return from Mexico in time to assume charge of the camp at its opening. The Committee to confer with the Fitchburg Road concerning an extension of the lease, which has four years more to run, reported that several consultations had been held, but without final agreement as to terms; and were directed to continue the work. The matter will be settled before the annual meeting of the Association in August.

Returning to Greenfield, a call was made on Mrs. Joseph Beals, whose kind heart and thoughtful attentions have endeared her to thousands of campers during the past eleven years. Ten o'clock of the same evening found the western editor domiciled under the same roof with the veteran editor of the "oldest Spiritualist paper on earth," but as the roof covered the Crawford House and several hundred occupants, there was no special significance in the propinquity of the aforementioned editors. The western man called at the Banner office to pay his dutiful regards to the veteran, but unfortunately for his anticipated pleasure the old gentleman was said to be closeted with the conjugal mate of Susie Webster-Willis-Fletcher, and of course the conditions of the séance would not permit the presence of an opposer of fraud, duplicity and cant, so the Western caller was forced to depart without the blessing of the veteran. A call at the office of the Free Religious Association was more successful, in that it enabled me to have an interview with the quiet, polished, scholarly editor-in-chief Rev. W. J. Potter, and that profound thinker and sturdy advocate of free thought, B. F. Underwood, associate editor. Though the Index and the JOURNAL widely differ on one great point, the JOURNAL positively affirming the continuity of life and the ability of spirits to return and manifest under certain conditions, and the Index holding the agnostic position so far as it defines its views, yet upon all other subjects the two papers are in very close accord, especially on moral questions. On all questions affecting the public weal the two papers agree, in a large sense, and hence there is necessarily cordial feeling and mutual respect.

One of the bright pages in my experiences will always be the delightful visits at the home of Rev. J. D. Hull, in the historic town of Roxbury, now an annex of Boston. Mr. Hull is a firm Spiritualist with a deep, abiding love of Spiritualism in its highest, purest sense. Though an invalid, his brain is clear and his interest in the world most profound; with a thorough education and wide experience, he brings to the subjects of Spiritualism a degree of culture greatly needed in giving its proper presentation to the public; hence his physical disability is greatly to be deplored. Since the departure to a higher life of that ripe scholar and earnest Spiritualist Epes Sargent, I have been looking anxiously for some one to arise to fill his place, but thus far in vain; did Mr. Hull's health permit he would in a great measure fill the gap. There are many able men who are Spiritualists, who have become convinced of the truth of spirit return, but who are restrained either by their avocations, environment, or disposition from doing the work which Sargent regarded both as a duty and a pleasure. The indifference of these men who have the talent and the proper intellectual equipment to forward the best interests of spiritual truth is most lamentable and they will surely repent themselves when it is too late to affect the good they might now accomplish.

Mrs. Epes Sargent lives on the old homestead within a block of Mr. Hull's. Her house is delightfully located in the centre of a large block of ground and is admirably adapted to meet the ideal of a student and writer such as was Mr. Sargent. I spent a precious half-hour with Mrs. Sargent in the old library, where in years past I was wont to meet the author of *The Scientific Basis of Spiritualism* and other valuable works. Mrs. Sargent lives here in quiet retirement, with a loved brother as the only member of her family. The house is too large for them, but I feel sure no other place would be home to her, and that here she seems nearer to the numerous retinue of friends who have "gone before."

On Sunday the 10th inst., through the courtesy of Mr. M. S. Ayer I inspected the splendid structure which he has erected on the Back Bay and which is to be dedicated next September as a spiritual temple. This building will cost Mr. Ayer considerably over two hundred thousand dollars, and will be a structure of which any sect or party might well be proud. The main auditorium will seat fifteen hundred, and the whole building will accommodate five thousand. The séance rooms and accommodations over the main hall, and especially arranged for the demonstration of spirit return, have alone made an additional expense of over thirty thousand dollars. This fact is a complete answer to those who erroneously assert that Mr. Ayer and his society are opposed to

the development of the phenomenal side of Spiritualism. As a matter of fact, both Mr. Ayer, and all connected with his society, place great value upon the phenomena, but hold as does the JOURNAL, that the mere accumulation of facts is of itself of little value; that their real worth can only be brought out by further effort.

After inspecting the Temple I accompanied Mr. Ayer to hear Mrs. Dyer, and was agreeably disappointed. The lecture was delivered in good style, the language almost classical and the sentiment above criticism, from the JOURNAL stand-point. The speaker seemed to be very completely under control of some accomplished and earnest person, and the mannerisms clearly indicated that the influence was of the opposite sex. I judge from reports that Mrs. Dyer's lectures vary in quality with the different controlling influences; that sometimes one lecture is vastly superior to another, but this is to be expected and should not cause surprise. I was obliged to leave the hall before the completion of the exercises, in order to keep an appointment with the American Psychical Research Society's Committee on "Mediumistic Phenomena." This committee is filled by Rev. M. J. Savage, Rev. Mr. Everett, Dr. James of Harvard College, and Mr. Pickering of the School of Technology. After a four hours' session with these gentlemen, I take pleasure in saying to the JOURNAL's readers that the committee individually and as a whole impressed me with confidence in their fairness, zeal, determination, and comprehension of the work in hand. I believe these gentlemen worthy the confidence and hearty co-operation of Spiritualists and mediums; and hope they will receive every assistance that can be rendered them in their laborious and delicate work. They may make mistakes, quite likely they will, but their purpose is commendable, their intentions fair and their spirit candid.

About nine o'clock of the same evening, having finished with Messrs. James, Savage, Everett and Pickering, I dropped in upon Mrs. Maud E. Lord and found her busily engaged trying to accommodate fifty people who were clamoring for seats in her séance; this is one of the many evidences of the widespread interest in the phenomena. Mrs. Lord closed her Boston season that night, and is now located at the Barrett House in New York City. Her Sunday meetings in Boston, have been, I am told, filled to overflowing.

I am now, the 14th, again in Brooklyn and must defer until another time many things which will, I think, interest the JOURNAL's readers. I send off these hastily written notes with the hope that they may not be without interest to the thousands who will read them and whom I reckon as my personal friends. J. C. B.

Let All Help.

There is an encouraging increase of intelligent and thoughtful inquiry in regard to the facts of Spiritualism. It does not come from wonder-seekers, but from those who would "add to their faith knowledge" touching the great truth of immortality. It comes largely from those in the churches and out, from whose minds the old beliefs and evidences are fading out, and who would keep the good of the old, yet add to it the truths opening before us to-day. To these the words of Bible and creed and the spiritual experiences of Judea and Babylon, need emphasizing by later words full of faith and reason, and by later experiences which confirm those of olden time.

If "gifts of healing," prophecy, visions, speaking with unknown tongues, and resurrection or the appearance of the spiritual body, are of our day also, the old miracles become natural events under spiritual law, proven not merely by a few witnesses in one book, but by a cloud of living witnesses in many lands. Bibliolatry ceases, but the Bible is far more vital and valuable than ever. We read it as we read other books, with open eyes, and with reason and intuition free, and we realize as never before the significance of words like those of the old prophet: "Where there is no vision the people perish." Needful it is that we keep our spiritual nature, our inner life, open to the great beyond, if we would live in any fullness on earth. Every frank and true Spiritualist should hail and help this growing hospitality to the proofs of spirit-presence—these facts so significant of a noble philosophy of life and immortality. Let us not weary in well-doing, but meet our inquiring friends half-way with help which we can give them better than any others.

There are hosts of Spiritualists in our churches of all names, and in social and political life, who are little known as such. What a mighty help they would be if they would reveal themselves and go to work! Ways open for these daily. Their loss would be less than they fear, their gain far greater than they dream of, their help very welcome to the working pioneers bearing "the heat and burden of the day."

The time is passing in which these can have the rich privilege of helping when their help is needed. As Lowell well says:

"For to side with truth is noble
When we share her wretched crust,
Ere her cause brings wealth and honor
And 'tis prosperous to be just."

Now is the hour for every avowed Spiritualist to stand by his faith and knowledge, and to meet and help these earnest inquirers, and for all who have not avowed what is in their souls, to do so, give us their open and valuable aid, encourage good mediums and speakers, and form home circles and psychic research societies.

Revised Holy Writ.

We learn from the London (Eng.) dispatches to our daily papers, that on May 16th, the very first copy issued of the complete new version of the Bible was presented to the Queen, separated into five gorgeous volumes, royal edition. At midnight copies in expensive form were delivered to the press for comment. The public were given an opportunity to purchase it last Tuesday, which, by a remarkable coincidence, will be the Feast of Pentecost, which commemorates, according to tradition, the revelation on Mount Sinai of the Decalogue. The Committee of Revision was appointed by the Established Church Convocation the 6th of May, 1870. Of the sixteen members then appointed only six survive. The revisers sat altogether 792 days of six hours. The whole work was gone over in session three times. The first time a bare majority carried an alteration. The alterations were then printed and circulated among the revisers, who had the advantage before the second revision began of suggestions by the American revisers. On the second revision a two-thirds majority was necessary to confirm the alterations. The third revision was devoted to objections and points reserved. As for the general result, when the whole work is examined it will be found that the revisers have on the whole been very conservative. The alterations in the Old Testament are much fewer in proportion than those made in the New Testament. There have been very few—merely verbal alterations. The revised Old Testament is almost exactly the same length as the old one. There are important alterations in the arrangement of chapters, which are printed in paragraphs, so as to keep the consecutive sense, but are not divided into verses. Poetical passages are printed like blank verse. The following gives a general idea of important changes:

The summary for each day at the creation now runs according to the formula: "And there was evening and there was morning, one day." "There was evening and morning, a second day," a third day, and so on, giving a suggestion of successive stages with long intervals.

The "apples of gold," of Proverbs xxv., 11, are now enclosed in "figured work" of silver, not in "pictures."

"Vanity and vexation of spirit" (Ecclesiastes ii., 17) has become "Vanity and a striving after mind."

"Happy is the man that hath his quiver full of them" (Psalms cxviii., 5) has been changed into "Happy is the man that hath filled his quiver with them."

Rueben's curse: Genesis xlix, verse 4: "Unstable as water thou shalt not excel," now reads: "Unstable as shall, have not thou the excellency."

The following changes also grate against associations. The authorized Genesis (Chap. vi., verse 4): "There were giants in the earth in those days," is revised: "The nephilims were in the earth in those days."

In the authorized version of Job xxxi., verse 35, "O! that one would hear me! Behold, my desire is that the Almighty would answer me and that mine adversary had written a book," is revised, "O! that one would hear me. Behold, my desire is, that the Almighty would answer me, and that I had the indictment which my adversary hath written."

The authorized Psalms vii., verse 9: "For thou hast made him a little lower than the angels," is revised: "For thou hast made him a little lower than God."

The authorized Psalm cxvi., verse 11: "I said in my haste, all men are liars," is revised: "I said when I made haste to escape, all men are a lie."

Ecclesiastes xii., 13: "Let us hear the conclusion of the whole matter: fear God," etc., has been revised to read: "This is the end of the matter; all hath been heard; fear God," etc.

Proverbs xiv., 9: "Fools make a mock at sin, but among the righteous there is favor," revised, reads: "The foolish scorn the guilt offering, but among the upright there is good will."

The above are nearly all of the passages in which a shock is given to old associations. In other passages there are found variations which cannot be called rash alterations. For instance, Isaiah, chap. lii., verse 13, in the authorized version reads: "Behold, my servant shall deal prudently; he shall be exalted and extolled and be very high." The revised version reads: "Behold, my servant shall deal wisely; he shall be lifted up and shall be very high."

Isaiah, liii., 3. In the authorized version is: "He is despised and rejected of men; a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not." In the revised this reads: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and as one from whom men hid their faces; he was despised, and we esteemed him not."

The same chapter, verse 7, is changed to read: "He was afflicted, yet he opened not his mouth; as a lamb that he led to the slaughter," etc.

Same chapter, verse 8: "He was taken from prison and from judgment, and who shall declare his generation?" is revised to read: "By oppression and judgment he was taken away, and who considereth his generation?"

The Salvation army is again having a hard time in Switzerland. The agitation against their noisy demonstrations has been revived in full force, and serious rioting has occurred in Jura, Neuchâtel, and other places. The local authorities have little sympathy with the salvationists, and in some cases charge them the same license fees as are exacted from traveling mountebank shows. The salvationists invariably refuse to pay the tax, and are frequently clapped into jails, but the communal authorities soon get tired of feeding them, and they are released with a warning that they will not receive police protection in giving their street exhibitions. The disorderly element of the population is quick to take the hint, and the army is hustled about until it is generally glad to move on to the next town.

Mrs. Frances Hodgson Barnett thinks she has been relieved by the mind-cure and opposes Miss Alcott's views on the other side of the question.

GENERAL ITEMS.

Giles B. Stebbins will lecture at Saratoga Springs, N. Y., Sunday, May 24th; East Dennis, Mass., June 14th; and Stafford, Ct., June 21st.

Walter Howell, the blind medium, lately from England, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, next Sunday, at 10:45 and 7:45 P. M. Subject in the morning, "The New Birth." In the evening, "Does Death End All?"

Mrs. Isa Wilson-Porter has been located during the past week at 423 West Madison Street, where she has been giving sittings. Those desiring her services for platform readings and tests, can address her at the above number.

Writers in the *Lancet* call attention to the value of hot water applications to the head in cases of fainting or syncope. They say, also, that a prompt use of it, applied to the forehead with cloths, will very often avert such attacks.

Mrs. F. O. Hyzer delivered two lectures in West Randolph, Vt., to large and appreciative audiences. In Du Bois and Gay's Hall, next Sunday, she will answer questions in the forenoon, and deliver lectures afternoon and evening.

There is quite a ferment in the Kansas State University at Lawrence over the forced resignation of Miss Kate Stephens, Professor of Greek Language and Literature. She says that she is asked to resign, not because of incompetency, but because of her sex and her lack of religious convictions. The students generally side with Miss Stephens.

It has been suggested that Mrs. Maud Lord should write an account of her life-work. To do this successfully, it will be necessary for her to be prompted or assisted by those who have witnessed the manifestations through her mediumship. She can be addressed as follows: 16 James street, Station A, Boston, Mass.

A crowd of Mormons are at Washington beseeching the ear of the Chief Executive of the Nation with their wallowing as persecuted saints. Presently the Buzzard family, who have received a great deal of attention from sheriff's posses in Pennsylvania, will sail down to the capital with a similar complaint.

Prof. C. V. Riley, the entomologist of the Agricultural Department, says that the country will soon be visited by the two great broods of locusts of the seventeen and thirteen year varieties, and that this will be the first time in two hundred and twenty-one years they have appeared in conjunction. The visitation will be prolonged until late in July.

The problem of reducing obesity is still a debatable one. Four plans are recognized: The eating of nothing containing starch, sugar or fat, called the Banting system; the eating of fat, but not sugar or starch, called the German Banting; the wearing of wool and sleeping in flannel blankets, instead of sheets, or the Munich system; not eating or drinking at the same time, or, rather, the allowing a couple of hours to intervene between eating and drinking, the Schweninger system.

One cause of Ingersoll's prejudice against orthodoxy has been said to be because his father, a Congregational clergyman, reared him so rigorously as to deprive him of every rational pleasure. The exact contrary is true. The paternal Ingersoll, of whom Robert was very fond, was remarkably liberal, and on account of his liberality was always in trouble with the members of his church and other evangelical persons, who made him very unhappy. This seemed so narrow and unjust to Robert that he came to hate the name Calvinism and all its teachings.

D. Ambrose Davis, M. D., passed to spirit-life at 603 Monroe Street, May 12, in his 76th year. Dr. Davis was born in Sutton, N. H., and graduated in Boston contemporary with some of the Fletchers and Websters, and in that city spent a number of years in the medical profession, but abandoned it for a banking and insurance business, which proved more congenial to his nature and ambition. Coming to Chicago in 1864 from Dayton, O., he began the medical practice, and subsequently established an insurance and private banking business on Clark Street, where he was a victim of the fire of 1871. "Poems and Rhythmic Expressions" is the name of a little volume that he published.

During the trial at St. Louis, of Mr. and Mrs. Miller for fraud, Judge Noonan proposed that the medium's powers be tested in the court room, but the lawyers for the defense objected. At the conclusion of the trial Mrs. Miller professed herself ready to give a test séance, on condition that the audience should not consist of more than twelve persons, half of whom should be ladies, and none of whom should be hostile to her, or unwilling to view in a calm and unprejudiced manner the phenomena, if any were presented. Nothing was done at the time, however, but during the present week a party has been made up which, it is expected, will thoroughly test her powers. The precautions against fraud are to be very thorough. One of the gentlemen is to get from Mrs. Miller a written statement of the conditions under which she will consent to make the trial. Having these, it is the intention to draw the lines against any fraud closely. The gentlemen who will be present at the séance, if the arrangements are concluded satisfactorily, are all well known business and professional men, and include in their number but one believer in Spiritualism.—*Inter Ocean*.

Dr. Horace Bowen of Vineland, N. J., original in his views, has started a new religion. He has at Vineland an institution which he calls the "Sanitarium of the Order of New Life." He has a complex doctrine, and to this he adds the physical treatment of starvation, rubbing, and occasional doses of homeopathic medicine. The doctor has been experimenting upon the inmates of the place to try and develop his theory "that mankind is the fruit of a long process of evolution and still continues, and has brought the human race to a point where another step forward is to be made and absolute perfection and equality with God attained." He states that he personally has reached the beginning of this beatific state, and is beyond the reach of disease and death, and that his mission is now to purify the world of lust and show his fellow-man his new discovery. The doctor's theory that starvation will produce immortality, seems to be generally accepted by some of the Vinelanders with the omission of the first "t" in immortality. Most of the converts are foolish old ladies, and the reputation of the sanitarium is such that an investigation is probable.—*Ex.*

The Chicago Tribune says: "Last Tuesday night Mr. Cushing, an engineer in Boston, dreamed of his dead wife; he thought they were together again—that he was in the grave with her; and her presence remained with him when he awoke. He was so impressed with it that he spoke to his assistant about the matter, and expressed the belief that he was soon to see his wife again. They had work to do on the machinery of a building on Kingston Street, and while engaged there a little later adjusting a belt Mr. Cushing was caught by the shafting and instantly killed. He was with his wife again."

Dispatches from New York, May 19th, contain the following: "The improvement in Gen. Grant's condition continues. This applies to his general condition bodily, not to his local condition as affected by the cancer. He passed the day quietly, reviewing some of the work of his book, and expects Tuesday to resume dictation if he feels as he did to-day. 'This was one of his good days,' says his son, 'but he did not feel like going out. He may go out to-morrow, possibly, if the weather permits. His throat continues very sore.'"

The Rev. John Davis, a Methodist minister of Chattanooga, Tenn., was arrested yesterday charged with beating his wife to death.—*Chicago Tribune*, May 19th.

Unity, has changed its publication days, and hereafter will be published weekly instead of semi-monthly. We congratulate our neighbor.

Who will be the first to answer?—The price of a good wash-bottle is \$4.00. How much money would be saved annually if every lady used MAGNETIC SOAP? (which does not require the boiling of clothes.) 2d. How many women would be saved that terrible back-ache if they used this best of all soaps (the Magnetic) which makes the washing of clothes so easy? 3d. Why do you not use magnetic soap? Ask your grocer for it.

Dr. John H. Page, Professor zoology, botany and agriculture at University of Virginia, at one time resident physician Hot Springs, Va.: "I have observed decided benefit from the use of the Buffalo Lithia Water in root, lithiasis, lumbago, and sciatica, due to the same 'marvelous' morbid, and am fully satisfied of its great value in the treatment of all affections due to a gouty diathesis. Indeed I have experienced very decided benefit from its use in gout in my own person."

Chloroform Healer. D. P. KAYNER, M. D., the well-known Chloroform Healer, has again resumed practice and is located at 90 West Madison Street, Chicago, Ill. Send with lock of hair, handled only by the patient, prominent symptoms, and \$3.00 for examination and written prescription.

Notice to Subscribers. We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

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Spiritual Meetings in Brooklyn and New York. The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 415 Adolphus St., near Fulton, at 11 A. M. and 7:30 P. M. Sunday school at 2 and Conference at 3 o'clock. Hon. A. H. Bailey, President; C. G. Chaggett, Sec. 2027.

Mrs. J. T. Little from March to July. Prof. J. T. Little Medium-Director.

The Brooklyn Spiritual Conference meets at Everett Hall 224 Fulton Street, every Saturday evening at 8 o'clock. W. J. Chaggett, President; Lewis Johnson, Vice-President.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 123 West 43rd Street, New York.

The People's Spiritual Meeting of New York City, convenes every Sunday at 2:30 P. M. and 7:30 P. M. in Arden Hall, No. 57 West 25th St., corner 12th Ave.

Saratoga Springs, N. Y. The First Society of Spiritualists at Saratoga Springs, N. Y., will hold Meetings every Sunday afternoon and evening at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Belle A. T. Brigham will officiate. M. J. HORN Pres. E. J. HULIN Sec.

Kansas City, Mo. The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, in Franklin Hall, corner 11th and Main Street. Dr. E. G. Grayville, President; A. J. Polley, Secretary.

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Annual Meeting at Sturgis.
The Harmonical Society of Sturgis, Michigan, will hold their 27th Annual Meeting in the Free Church at the Village of Sturgis, Friday, Saturday and Sunday, the 21st, 22nd and 23rd days of June. A. B. French, Mrs. E. M. French, Mrs. E. L. Watson, and other speakers will be in attendance to address the people. A good test medium will be in attendance to give public tests from the platform.
May 4, 1885.
BY ORDER OF COMMITTEE.

SPIRITUALIST CONVENTION.
There will be a Spiritualist Convention at Boston Harbor, Michigan, Saturday and Sunday, June 6th and 7th, 1885. The Convention will be held in the Free Church at the Village of Sturgis, Friday, Saturday and Sunday, the 21st, 22nd and 23rd days of June. A. B. French, Mrs. E. M. French, Mrs. E. L. Watson, and other speakers will be in attendance to address the people. A good test medium will be in attendance to give public tests from the platform.
May 4, 1885.
BY ORDER OF COMMITTEE.

Spiritualist Camp Meeting in Oregon.
The Spiritualists of Oregon (and all others who may feel an interest in the spiritual movement) in this State, will hold a Spiritualist Camp Meeting at New Era, Clackamas County, Oregon, beginning Thursday, June 18th, and ending the 22nd. Good test mediums will be present, and efforts will be made to secure good speakers.
Accommodations for the general public are convenient and reasonable, and a free back will be run to and from the camp ground, for the convenience of those who may choose to board at the hotel.
No reasonable effort will be spared to secure good order and a quiet meeting. This camp ground is beautifully located on the east bank of the Willamette River, twenty miles above Portland, on the line of the O. & C. R. R., and is easy of access from both North and South, either by river or rail.
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For the Religio-Philosophical Journal.

In the Morning.

By HATTIE J. RAY.

The darkness shall disperse, all gloom depart;
The dismal sounds that float thro' woodland scenes,
That cause the shivering soul to start
With dead alarm.
Shall silent be when morning light shall glim
With golden glory nature's vernal power
To bless the hour.

The air is filled with want and pressing need,
Uncertain lights arise to lure us on,
The soul knows not to what they lead,
For darkness reigns.
Where will we stand when morning light reveals,
And the path our feet have trod through this long night
Bereft of light?

Do angels guide our footsteps through the gloom,
Fair silent messengers, by God ordained
To cheer us onward, till we reach our home,
Where all must go.
Where we shall find the morning of our dreams,
Eternal sunshine, light forevermore
At Heaven's door?
Fond du Lac, Wis.

One Portion of the Outcome.

By W. WHITWORTH.

To the Editor of the Religio-Philosophical Journal:

There resided in this city, some time ago, a widow and her two daughters; the latter sixteen and eighteen. The father and husband had been dead six months, leaving an unimpaired small homestead, and \$2,000 insurance on his life. The salary of a foreman had enabled him to give his girls better educational opportunities than is common with work-people; and in accordance with a notion that is most universally prevalent, both himself and wife were ambitious to "lift" their children out of the low grade of those who labor with the hands. Not once giving thought to the fact that fully eight-tenths of the people must of necessity labor in manual pursuits to procure the absolute necessities of existence, they eagerly devoured the current literature about "higher education for women" and the opening of every field of professional and industrial pursuit to her attainment; only, it was the professional and artistic, and not the industrial, they kept in view for their own girls. Indeed, it would have been manifestly absurd to couple hand-work with "higher education" ideas such as met their view. Journals devoted to this advanced order of woman-training, and almost without exception, have a woman's column of editorial, and through a stereotyped narration of superlative attainments by women as doctors, lawyers, sculptors, painters, and along other high grade pursuits, but never a whisper of successful achievement in the humbler, but vastly more important, sphere of household labor. It was an everlasting iteration of this woman who had reached to a lucrative position as a newspaper correspondent, or another who had attained exceptional excellence as a government clerk, or literally proficient on some leading magazine. But not a word of a household attaining to such excellence as to command increased remuneration, of a woman achieving such economy and excellence in the line of plain cooking as doubled the comfort and resources of a workman's home, or of a society formed to prevent a woman from deserting her husband and father into idle temptation by doing a man's work for half a man's pay. It was all "higher education," soar up into the realms of the classics—into poetry and music, and into the grand domain of science; precisely as if the only women in existence were such as those means to spend the best years of their lives in those lofty directions, and the other eight-tenths of those who must work, were entirely out of existence!

The absurdity and absolute folly of this did not strike the father and mother of our sketch. They did not give thought to the undeniable certainty, that but a very small number of the so-called higher education can possibly be attained by the great preponderating mass of people, who are compelled to earn their livelihood by manual toil; nor did they stop to consider the other self-evident truth, that the boy or girl obliged to set out in the earning of bread at fourteen would find small benefit from such slight smattering of classical education as would lie within their reach. In after life they would be in excellent feeling to appreciate Pope's celebrated line: "A little learning is a dangerous thing." At any rate, if not really dangerous, it would certainly be galling to the soul of a woman who had been educated, and who in after life she was fettered down to drudgery rendered irksome and ungenial by attainments insufficient to lift her into a higher groove.

The result of this may be readily understood. It is patent to the least observant in our society to-day, that the hands are held to be low and degrading. Our colleges, academies and high schools are filled with girls and boys bent on gaining some lucrative position outside the ranks of manual toil, and in consequence the country swarms with men and women on the borders of beggary, in the vain endeavor to live up to the genteel requirements born of the ceaseless "higher education" cry that tears in all the land. Honest toil is ignored, as if it had no existence. Work-people are looked upon with contempt, while the man can strut across the stage in player rank, and the woman screech a high note in concert or on a puff, and toiled to as little as the gods; and yet the cheapest paid laborer who fights the manful battle of life in persistent quest of livelihood for wife and children, to the top line of his ability, and the poor woman who accomplishes her highest station as wife and mother, even though she know no more of higher education, than many of the college trained young ladies know of baking bread, they are immeasurably superior to the others.

Our two girls were unfortunately tarred with the higher education stick, and they grew up with dreams of grand achievement in the elevated realm of woman's work. They were taught little or nothing of practical work; and here they were, in the death of their rightful bread-winner, in almost literal helplessness. Had they been taught efficient housekeeping, or first-class cooking; they could have commanded liberal remuneration anywhere.

"But," I hear one say, "suppose they did not like cooking or housework?"
Nature's laws are inexorable. Whoever cannot pick a loaf of bread from the limbs of a tree within reach, must no matter how sorely he stands in need, dig for it at the roots. The "likes" of these girls, after the manner that obtains with scores of thousands by vicious teaching, stood as a barrier between them and useful employment. Had they been taught that well performed housework is as honorable as that of doctor, lawyer, or filling a clerkship at Washington, they would not have felt constrained to sit in idleness, waiting for something more genteel. They had been for some time in quest of one of the avenues of industry for women they read so much about, after vainly seeking some high-toned pursuit. One day the elder started forth in answer to an advertisement, and on her return she was beset with the query:

"Well, Addie, what success?"
"I secured it, ma," was the elated exclamation. "There were more than a dozen applicants, though. But I bid lowest, and so beat them all."

Then the younger sister asked what salary she was to receive, to which the other responded:
"Five dollars a week at first. When I become proficient I shall get one or two more."

"Oh, well, that will be a great help," said the mother. "If Nellie can get so much, with the trifle I can earn sewing, we shall manage very well. But you haven't told us what it is?"

"It is to tend some kind of a machine. An experienced workman has always been employed heretofore, but on account of the improvements he is not needed now. I understand he received fifteen dollars a week."

"And he will be so now, Addie?"
"Oh, he is to be discharged; there is no use for him any more."

"But that seems hard," said the younger sister, in a muttering strain, "to be pushed into the street by another doing the work so much less."

"It may be hard for him; but that's none of my affair. I just felt delighted to push him out. As I was reading out the other day, men have held all the lucrative occupations too long, leaving women in conditions little better than helpless slaves. I for one shall be glad to see an all-potent into out-

door occupations—on farms and railways, where they belong, and leave in-door pursuits for women."

"Well, you know, Addie, if it comes to that, house-service is in-door work?"

"Oh, that is different. I mean clerking in stores and offices, and all that sort of thing."

Let us follow the workman thrust out of the occupation he had spent half the best years of his life in acquiring, and see what the outcome was. He had a wife and four children, three of whom were girls; so it was not merely that he had been thrust into beggary, but a mother and three daughters were thrust out with him. Perhaps this was not taken into account when Addie's brilliant assertion was made, that she was "delighted" to thrust him out.

When he told his appalling story, there were some heart-aches beneath his humble roof-tree. What must be done? He found himself like a drowning man who had been thrust away from his plank of support, and he had no other whither to set his feet. He was out of his rightful groove, and in the desperate struggle for existence going on in every branch of labor, he was unable to find a second one open to his admission. Go on a farm? He had no means to buy one, even if his ignorance of farm pursuit, and his settled habits of life in quite opposite direction, had not precluded the least chance of success. And when he at length sought the fold of the laborer, he found himself forestalled by the great superabundance of workmen already forced out of skilled pursuits by cheap-grade women workers. One day he sought employment in one of the large market gardens. This was out-door employment suited to a strong man. The field was already full of Bohemian and other low-type foreign women, working fourteen hours a day for fifty and sixty cents. Then he came home weary and sick at heart. Could it be that he had outlived his use in the world—that he was a superfluous excrescence it was made to crush out of existence?

It came to this: The necessity was thrust upon wife and children to push into the horrible vortex of competitive struggle for bread, and let father and husband sink into idle waste. The wash-tub was open to the mother for the pitiful little she was to grow up of half-wage woman's work, and which is more persistently adhered to by women in dealing with women, than in any other path of society's operations. The smallest girl was drawn from school and placed in a milliner store at one dollar a week. The two elder were so fortunate as to gain situation in a factory where machinery improvements made it possible to displace the lower skill; by which two more heads of families were thrust into the roadway, carrying two more wives to coarse scrubbing and the wash-tub, and still larger number of girls pushed into the low-price wage mill that bears so many to hopeless poverty and often still worse degradation; a wage mill that is constantly thrusting honest, industrious men out of their legitimate employment to make way for lower paid chaffery and demoralized women, and which inevitably leads to misery and destitution unexpressed, as a pebble cast into the water ripples its spreading wave-beats to the farthest shore.

And for what? The benefit of woman? Instead of a boon to woman, this pushing aside men to make room for his sister, is an unmitigated curse. Men can be degraded down within a draughting one or more women with him; it is to crowd a woman into the fierce arena of a wild-beast fight for existence, in which the strongest and most unscrupulous rise to the top with iron-shod heels mangle the weaker under foot, resulting in enabling corporate wealth to rob industry of its rightful due, by the aid of woman's cheap labor; and in the process woman is robbed of her most loved qualities both of mind and body; physically from close confinement, undue muscular employment; mentally and morally by vicious associations. It builds up displacement of home and home duties, creates irrepressible desire for demoralizing frivolities and excitement, and steadily fosters the moral laxity that culminates in unhappy and disrupted homes. Elopements and divorces keep a constant stride with the Sunday school. Rednecks, buffaloes and factories, nor is the woman who has acquired strong muscular development and coarse tastes and habits from such graduation, at all calculated to bring into the world any striking improvement of our race in the next generation, or act as incentive to better lives of either manhood or womanhood in this. Nor does it seem to result in anything better than the ranks of those who have attained to the higher education that ignores the stern duties of every-day existence. With these, happy homes are the exception rather than the rule. Ungenial and disrupted homes amongst them are of constant revelation. However desirable it may be for knowledge to be spread among both women and men, any system of teaching that fits men or women out of the ranks of those who have attained to the higher education that ignores the stern duties of every-day existence. With these, happy homes are the exception rather than the rule. 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OFFICE OF THE ATTORNEY GENERAL

A further contribution to the higher ethics of the family will be doubtless made by what is vaguely known as the emancipation of woman. How many a woman seems to be driven into wedlock, because of a nameless dread of being unable sometime to provide for her own subsistence! And what is more pitiful in the world than an unmarried or a married woman suddenly thrown upon her own resources for her support? I believe in the future every woman should be able in some way to earn her own livelihood; not to make her unwilling for marriage, but to give her freedom of choice. I have no fear for marriage, and if there were reason for fear, the result would not be so bad as loveless marriages, marriages entered upon for mere support and subsistence. I would have men and women equal before marriage, with not one thing to influence them in that direction save the free consent of their hearts. Let neither man nor woman stoop in entering upon this holiest of relations; for both let it mean rising into new life, into a higher and diviner atmosphere!

The institution of the family is secure; in the eye of reason and conscience it is justified; but it may rise to nobler forms. Let it rise; and a new race of men and women will make a new civilization, finer, richer, juster than the old.

(Continued from Second Page.)

ma to far more respectful consideration. This brief comparison of the supposed conflicting creeds, shows them to be in such unexpected harmony, that it seems childish to continue the popular "conflict between science and religion." The unprejudiced observer sees no reason why the belligerent scientists and D. D.'s may not now meet on the broad plane of the "unknown," and conclude a final theological peace. In formulating the new, common creed, some nice metaphysical questions might arise, but none which a reasoning mind cannot easily decide. The materialist delegates might dissent from an article investing Delty with all the attributes ascribed to him in Christian theism, and plausibly urge that cyclones, earthquakes and other natural catastrophes, which indiscriminately destroy the guilty and the innocent, are wholly inconsistent with infinite mercy, love and justice, and might still prefer to worship material Nature, which being "law bound," and without volition, has no moral character whatever, good or bad. But the theists can easily convince their logical, agnostic brethren, that their charge of injustice is not fairly chargeable, even to Calvin's God, for he did not make himself, and therefore cannot be responsible for actions which preceded all free volition. A mind overruled by transmitted impulses and instincts is as truly an irresponsible automaton as is inert matter, impelled by resistless gravitation.

Had some disturbing force, superior to gravity inhered in cosmic matter, and made eternal chaos instead of order in the universe, we can find no place to justly charge the blame for the infinite calamity, but must call it, in helpless silence, the decree of "unfathomable fate," and had "eternal necessity" or "unfathomable fate," placed Dante's devil on the throne of the universe, he must have obeyed the law of his nature, and be no more morally responsible than the earthquake, forced by internal, volcanic fire.

But the question which interests society far more to day than these abstract metaphysical points is the vital, practical one: Will morality survive the present threatening transition in religious and social ideas? A very consoling answer is found to that inquiry in the blessed fact that the ruling forces of the universe, whether they are intelligent or otherwise, are forever working for the welfare and happiness of all sentient life. Since history began, man's march has been morally upward; this result being the outcome of fixed design, or natural law, may be calmly trusted for the future. True, real, immortality can never long, or very widely prevail in any human society, from the fact that actual sin is in its very nature self-limiting and suicidal. Since penalty in some form follows the breach of every moral law, and as pain, mental or physical, is antagonistic to the existence of all sentient life, vice carries in itself its own executioner. There are many artificial, or "conventional" sins not found in Nature's decalogue; sins (so-called) which only violate venerated social precepts and customs; these may be committed and yet the social heavens not fall. Many days and nights, and "solemn feasts" may be neglected and still society not be disorganized; but not so with real, positive crimes, that violate the immutable laws of truth and justice, temperance and purity; the violation of these is seen to bring speedy individual and social ruin. Thus we find again that morality rests on that basis of all foundations, human self-interest; and hence, virtue instead of vice, must continue to be the general rule of all life are reversed, and pain and disease are preferred to health and pleasure.

In the laws of heredity we read another inspiring prophecy of future humanity. Since vice naturally induces both mental and physical weakness while virtue tends to power and vigor, the virtuous must by the law of the "strongest" lead in the march of progress and more and more stamp their moral instincts on coming generations. How marvelously has the sympathetic side of human nature been developed within the short historic period. The surgeon now follows the battle with bandages, instead of chains for the fallen foe; religion is fast growing more tolerant; broad theories of human brotherhood are everywhere combating the clanish ideas of the past; and even under the dark disguise of socialism, we can trace the awakening spirit of the "Golden Rule," blindly struggling for incarnation in some more fraternal form of civilization. "The wicked shall not live out half their days," is as true in nature as in the Bible. The fear of loneliness that emigration from the haunts of sin will ever people the earth; it has a far higher destiny. Disease, Nature's guardian angel, passes hourly over the field, burning the cumbering tares, and leaving the soil for better harvests. Nature's prodigal sons do not return forgotten, to eat the fatted calf, but perish with the swine, while the filial boy inherits the homestead and by the law of "the survival of the fittest," transmits to posterity the higher instincts and aspirations of the family. Thus patient nature through the eternal years, works toward that "divine event," the moral perfection and happiness of man.

405 Sterling Ave., Cleveland, O., April 16th.

Some person sends to a New York Journal a four-column article which endeavors to prove that General Grant is the man-child referred to in the twelfth chapter of the Book of Revelation. It is estimated that 36,000 cans of milk are sold daily in Boston. New Hampshire has the longest lived people, on the average.

The First Spiritual Temple of Boston.

COPY OF THE DEED OF TRUST.

Know all men by these Presents, That I, Marcellus S. Ayer, of Boston, the grantee named in two certain deeds dated March 11, 1885, recorded Lib. 1669, fol. 561, and Lib. 1669, fol. 610 respectively, of Suffolk Deeds from Horace F. Adwars and from the Commonwealth of Massachusetts, in consideration of one dollar to me paid by said Marcellus S. Ayer and, both of said Boston, and Frederick W. Gregory of Cambridge, the receipt whereof is hereby acknowledged, do hereby grant, remise, release and forever quitclaim unto said and Frederick W. Gregory, their heirs and assigns, the Real Estate by said deeds conveyed with the edifice in process of erection thereon, said Real Estate being situate in that part of said Boston known as the Back Bay, and bounded and described as follows:

A certain parcel of land situated in Boston, and bounded southerly by Newbury Street one hundred and ten feet; easterly by a line parallel with said four hundred and eighteen feet west of the westerly line of Dartmouth Street one hundred and twelve feet; northerly by a passage way sixteen feet wide, one hundred and ten feet; and west by a line parallel with and five hundred and twenty-eight feet west of the westerly line of Dartmouth Street, one hundred and twelve feet; containing twelve thousand three hundred and ninety-two square feet.

TO HAVE AND TO HOLD the same with the rights, easements and appurtenances thereto belonging to them, the said and Frederick W. Gregory their heirs and assigns, to the use of said Ayer, and Gregory, their heirs and assigns forever, but in trust for the "Working Union of Progressive Spiritualists," a religious corporation duly established by law in said Boston, upon the trusts stated in the Declaration of Principles and Constitution hereto annexed, and I, the said Marcellus S. Ayer agree to complete the said edifice at my own expense and to assume any incumbrances thereon.

WITNESS my hand and seal, I having no wife, this twenty eighth day of April, A. D. eighteen hundred and eighty-five.

(Signed) MARCELLUS S. AYER.

Signed and Sealed Seal.

In presence of CHARLES F. BERRY.

Commonwealth of Massachusetts.

Boston, April 30th, A. D. 1885.

Then personally appeared the above named Marcellus S. Ayer and acknowledged the foregoing instrument by him subscribed to be his free act and deed.

Before me, CHARLES F. BERRY,

(Signed) Justice of the Peace.

DECLARATION OF PRINCIPLES.

This Temple is to be used only for the promulgation of principles which shall inculcate the highest moral good for humanity. All isms which shall tend to warp or distort the spirit, or which shall place the intelligence of the people under any bonds, shall be excluded from its teachings. A temperate attitude toward all of the great questions of the day, and all civic questions under the law pertaining to the general moral good shall be strictly maintained.

No Society shall claim any right under this Constitution to hold for itself what would not be for the general good of all. Under no rule of special pleading shall any moral principle be diverted from its direct course.

The Society shall maintain and teach in its practical bearing, temperance in whatever form, for the protection of the body and the advancement of the spirit; all discussion and argument tending to weaken the strength of these principles, or to detract from their simple bearing, shall be prohibited. The position of the Society upon all social questions, especially those bearing on the marital relation, shall be maintained, in accordance with their relation to civil and religious principles; all dogmas, creeds or rituals interfering with progressive thought shall be excluded. It shall be devoted to the promulgation of spiritual truths through the highest intelligences, whether embodied or disembodied. It is devoted to enlighten conscience, to give liberty of thought, without license of speech.

In the belief that the moral and spiritual life finds its best expression through the religious element in humanity, this Temple is devoted to worship and not to mammon.

Love guided by wisdom, truth that cuts sharper than a two-edged sword, tempered with justice, meted out in charity to all humanity, freedom that results in harmony to the human soul; these blended with mercy constitute true paternity.

CONSTITUTION.

1. Said edifice shall be known as the "First Spiritual Temple," and shall be managed and controlled by a board of three Trustees who shall be known as the "Trustees of the First Spiritual Temple," and who shall hold the fee simple of the whole property.

2. Said board shall consist of three persons, and all vacancies shall be filled by the board except as hereinafter stated.

3. Said Ayer shall nominate the first board of Trustees, and shall be one of said board, and shall be during his earthly life chairman of the board with power to remove any Trustee or Trustees, and fill the vacancies so created.

4. Said edifice is to be used as a Temple for worship and cognate purposes by the corporation, the "Working Union of Progressive Spiritualists," but no one is to be elected to hold any office in said corporation under its present name or any other name, or to hold any position of trust in or about the building, who shall not be acceptable to the board of Trustees, and if said corporation shall persist in placing or retaining in office or in any position of trust, in or about the building, any person not approved by the Trustees, the Trustees may debar said corporation temporarily or permanently from the use of the edifice and any affiliate with see fit for like purposes and with like power of control on the part of the board. But said property shall never be devoted to mercenary purposes, and shall permanently and irrevocably be devoted to the purposes embodied in said Declaration of Principles.

5. All exercises in said Temple and every use made of the said edifice shall be under the auspices of the corporation or Society there worshipping, and all exercises of whatever nature are to be free, except upon special occasions when the proceeds shall be devoted to charitable purposes.

6. Said Trustees may not by majority vote, said Ayer, while a member of the board, being one of the majority, and in case of temporary diminution in the number of Trustees, the surviving or remaining Trustees shall have the powers of a full board.

7. Said Trustees shall employ a Secretary who may be one of their own number and shall keep records of their doings.

8. The expenses of the trust shall be defrayed by the Society worshipping in said Temple, which Society shall keep the building and grounds in such repair as may be directed by said board. Expenses are to be met by contributions, donations, subscriptions and bequests.

The Future of Modern Spiritualism.

BY CHARLES DAWBARN.

No. 2.

No grander truth than that of the continued existence of manhood in a natural life of the hereafter has been formulated by the thinker or proved by the skeptic; yet if it be a truth it has been such through all eternity, and we have nothing to celebrate but our own discovery; so, after all, we stand like an apprentice with a new tool, with which he may do good work, bad work, or cut his fingers.

Modern Spiritualism claims to prove this truth of our own immortality by another truth, which is that spirit man can hold intelligent converse with mortal man; and it is around this Siamese truth that you and I are asked to crystallize as defenders and propagators of this, so-called, central idea. But has this one truth by itself such enormous value as fond enthusiasts teach? The great Chinese nation has been in possession of this truth from time immemorial, with evidences in various phenomena noted with wonder by the inquiring traveler; yet the national and individual progress of that people has not been as rapid as in nations dominated by the heathen Christianity, which denies these truths. So we see that progress demands something more than a knowledge of this truth. Our North American Indians have had intercourse with the Spirit-world for centuries, yet have remained savages; and though holding this great truth, they have been destroyed by a race who have denied it. Wherein does modern American Spiritualism differ from these other beliefs? In what consists its boasted superiority? Perhaps the facts of to-day will give us the answer we seek.

The first prominent fact that presents itself, is that halls once filled with eager listeners to eloquent speakers, presently show seats less filled. This is the case all over our country, and I believe all over the world. When we analyze the audience that seems at first so full of interest, we find it composed partly of wanderers from churches, hoping to find some knowledge and comfort unknown to pulpit and pew; and partly of amusement seekers and curiosity hunters. As a matter of fact which cannot be disputed, neither class is permanently held as attendants at public meetings.

If you sit regularly under the gentle ministrations of some sweet orator, voicing inspiration and poetry, Sunday after Sunday, you may not mark the change; but suppose you are perfect absent for a couple of years and then return. The same voice, the same style, the same thought, may greet you, but the faces in that audience will almost all be strange. There may be the same interest, but where are those whose hands you clasped but two short years ago?

We have said there are two classes to every audience, but both change. Are both alike satisfied? Have both graduated? Is there nothing more for either class to learn? The curiosity seeker finds no excitement, and leaves as is natural; but why should the earnest truth seeker leave the public meeting?

No man willingly gives up a business that is prosperous, and no truth-seeker ever says, "I have had enough truth. Now give me a little error by way of change." What is it that he has learned? becomes our first question; and the second is, Why has he stopped learning? In the answer to these two questions must be the key to the whole mystery.

I am a great believer in public sagacity. In a time of great excitement it may fall you, and education may be necessary before the people understand the question, but when years have rolled by and discussion has been general, the great majority are wiser than any one man or body of men, and may be relied upon to give a verdict founded upon common sense.

Remember we are not in those old eras when a new thought must travel from village to village, fighting its way at every step. But almost in a flash thirty-seven years ago, Spiritualism was the theme in every hamlet in our land. The rappings echoed from a million tables, and gave birth, year by year, to the phenomena of to day. So we have thirty-seven years of life that seem, like the mistletoe, to have shown a vigorous growth, but never to have got its roots into solid ground. There must be a cause for this somewhere. Let us look for it!

We are told that it is from lack of organization. Don't you know as a matter of fact, that when half a dozen American citizens get together for any business, they can't help organizing? The very air around them is pregnant with organization; and children of the Pilgrim Fathers instantly begin by electing a chairman and secretary, who draw up a resolution beginning with "whereas," and wind up the meeting by passing round the hat for a collection. It is absurd to talk of organization to an American. If you will only show him what there is to organize about, he will go right ahead. You cannot keep him from it. It is his pet weakness.

But there is where we strike the key note of the situation. You must first show him what there is to organize. The reason you do not possess at this moment a great organization, a central trunk, with branches, twigs, leaves, and roots running down into every member's pocket, is because you haven't yet shown a good cause and a real necessity for anything of the kind.

The American mind is practical; it demands facts presented by persons it can respect. So Spiritualism offers its mediums as fact-producers, with a great number of "bright extremists" to swear to the facts, and tell the public just what the facts teach. The public listens, and it discovers too often that the word "fact" should be spelled FRAUD. Nay, the public witnesses the exposure; helps in it; catches the combination of human scoundrels with spirit fraud, running a variety show; scatters the curls and masks and dresses before an admiring crowd, and says most good naturedly, "Well, there is one villain less for Spiritualists to worry about."

But, bless you, the public finds itself entirely mistaken. It is not a fortnight before twenty enthusiasts swear that the mediums are genuine all the same, and insinuate that the respectable sitters brought to that scene, either the curls or the suspicion out of which the curls were manufactured, and in a fortnight that fraud factory is again in full blast.

Now the public is not a fool; nay, it is the embodiment of common sense. It says to these enthusiasts: "All right, old fellows, make the conditions so that neither sitters, medium, nor ghost can perpetrate frauds, and we are with you all the time." Was there ever a more reasonable request? But this is

just what these enthusiasts refuse to do; and I say, right here, that the chief reason for the decline of public interest in Spiritualism, and of the reluctance to be known as a believer, is that Spiritualists refuse to take precautions to render fraud impossible. Until that is done by Spiritualists themselves, the public will laugh and count the believer as a fool.

General News.

English manufacturers now turn out 20,000 incandescent lamps per week. Associate Justice Field is devoting his leisure to writing the memoirs of his life. A widow in Wilton, Conn., says she never intends to marry again. She is 104. Americans projected, built and now control the street railroads of Moscow, Russia. A distillery has lately been put in operation at Charlestown, S. C., for manufacturing oil from pine wood. A Sumter County, Ga., farmer has a horse that takes its fodder to the water-trough and wets it before eating it. The alleged poet Mr. Paul J. Hayne is six feet high and so his friends call him "the Longfellow of the South." Queen Marguerite of Italy converses fluently in the language of almost every stranger who visits the Italian Court. A woman made the first orange box used in California, and she now runs a factory which turns out 50,000 of them a year. The lawyer who obtained \$1,500,000 alimony for the divorced wife of Senator Fair has had to sue that lady for his fee of \$50,000. Miss Julia Jackson, the only child of Stonewall Jackson, will be married June 3rd to Mr. William E. Christian, a prominent merchant of Richmond, Va. Travelers in Dalmatia a few years ago noticed large tracts of land covered by a wild flower, near which not a sign of insect life was visible. The bloom was the pyrethrum, whose odor deals death to the lower forms of life, and whose powdered leaves form the basis of "insect powders." The seed of this flower has been distributed in the United States, and a Dalmatian has been growing it with great success in Stockton, Cal.

A music expert says only one man in one thousand can whistle a tune. The grasshopper plague is assuming alarming proportions in California. There is more railway travel in Massachusetts than any other State in the Union. According to the London Times the price of diamonds has steadily fallen from \$15 to \$3.75 per karat. Prussia has now 17,659,114 adherents of the Evangelical Church, 9,230,329 Roman Catholics, and 357,554 Jews. A Texan, who has lived for years among the cowboys, says that many of them are graduates of Eastern colleges. Chattanooga, Tenn., has grown since the war from a clump of whitewashed warehouses and shanties to a city of 25,000 inhabitants. The oldest of the existing religions was established by Zoroaster, in Persia, about 1,200 years B. C. The youngest was "revealed" to Joseph Smith in 1827. Since 1870 France has had nineteen different Cabinets, headed by fourteen different Premiers—that is, as many Cabinets in fifteen years as England has had since 1827. The lower grade sailors on the Russian man-of-war at New York receive only \$1 per month wages. They admire everything in New York excepting the American vodka, which they think too weak. An Englishman

has offered a prize of \$2,500 "for the invention or discovery of an economical, efficient and safe substitute for gunpowder and other explosives employed in the getting of coal." The wages paid in Adelaide, Australia, aggregate \$20,000 a week less than they did one year ago at this time. There are 1,500 rentable houses in the city, and the amount of the poor fund has had to be raised from \$100,000 to \$150,000. The population of London is sheltered by 500,000 dwellings. Several temperance military companies have been formed in New York City. There are 60 elephants in the United States ranging from \$3,000 to \$20,000. According to the statement of a Boston editor the Old Testament contains 2,729,110 letters. Kangaroos are one of the most interesting sports in Australia, and is one of the most exciting in the world. A negro in Newberry County, South Carolina, is the father of forty-two children and has 324 grandchildren. Miss Fanny Mills, who lives on a farm near St. Thomas, Pa., has feet eighteen inches long. She is only twenty-two years old. Two young foxes are being raised with a litter of pups in McCracken County, Kentucky. The mother, puppies, and foxes are all on the most intimate terms.

An eighty-ton gun costs £10,075. In India it costs more to get married than to die. France has completed war vessels costing over \$20,000,000. One of the New York papers has facilities for printing twenty-six copies per second. A New York skating-rink keeper has been admitting women dressed as men. "An ideally pure water," explains a chemist, "should be clear, colorless, tasteless and odorless." An effort is being made to cultivate the nettle, with the object of obtaining from it a material suitable for weaving. In his Arbor Day proclamation the Governor of Kansas says that the State, which the pioneers found treeless and a desert, has now more than 200,000 acres of forest trees, all planted by settlers, and meteorologists assert that there has been a consequent great increase in the rainfall.



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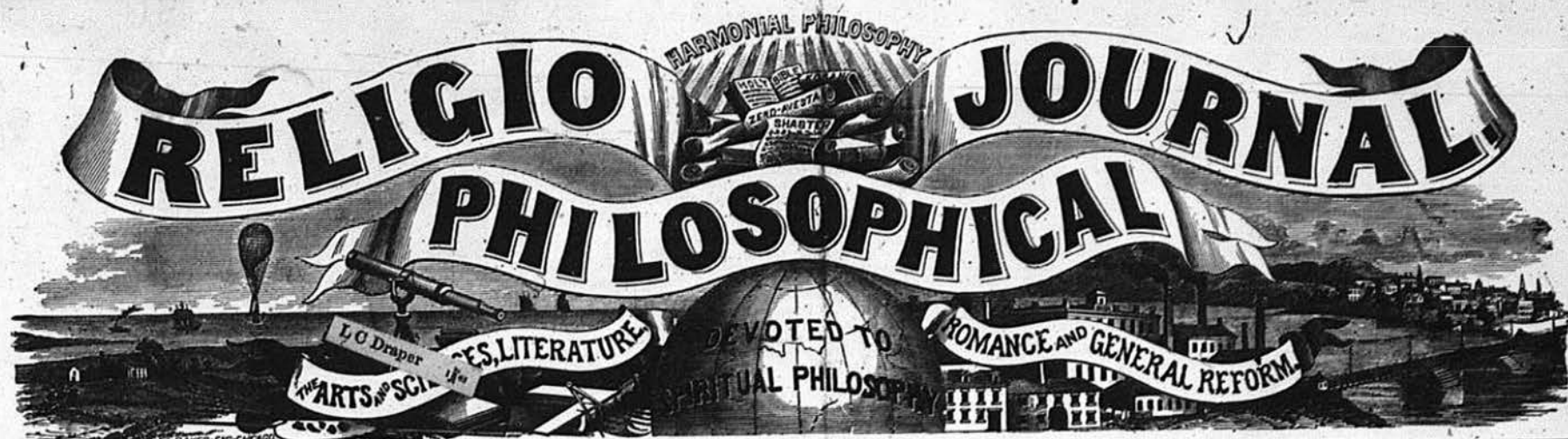
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CHICAGO, MAY 30, 1885.

No. 14

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—To Thirty-Seventh Anniversary.—A Discourse Delivered by Mrs. E. E. Dyer, Before the Working Union of Progressive Spiritualists, in Berkley Hall, Boston, Mass., March 29th, 1885.

SECOND PAGE.—Jottings from England. Aid to Earth-Bound Spirits. An Indian Housewife.

THIRD PAGE.—Woman and the Mesmerist. Partial List of Magazines for June Received. Magazines for May not Before Mentioned. Book Reviews. New Books Received. Miscellaneous Advertisements.

FOURTH PAGE.—Do Your Duty! Our Interests are Mutual. Resurrection. The Church Congress. Not "us" but I. Walter Howell at Martine's Hall. Not a Mind or Prayer Cure. A Sermon to Doctors—Shall They Pray? Witchery. Not that Kind of a Temple. Mrs. Dyer's Lecture.

FIFTH PAGE.—General Items. The Doctor's Laws. Miscellaneous Advertisements.

SIXTH PAGE.—Man and the Aspidian. Why Discouraged? A New Table-Tipper.—Villagers Mystified and a Seneca Indian Baffled by a Young Woman. Instinct and Reason. Some Notable Traits in Animal and Bird Life. A Remoral. When Death is in a House is it Wrong to Put the Whole Family in Heavy Black? An Excellent Test. Mrs. E. L. Watson's Lecture. Immortality. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Spirit Hands Slapped His Face.—How James Pecknick was Rebuked for Laughing in a Haunted House. A Correction. State-Writing. Miscellaneous Advertisements.

EIGHTH PAGE.—The Future of Modern Spiritualism. General News. Miscellaneous Advertisements.

THE ROSTRUM.

The Thirty-Seventh Anniversary.

A Discourse Delivered by Mrs. E. E. Dyer, before the Working Union of Progressive Spiritualists, in Berkley Hall, Boston, Mass., March 29th, 1885.

INVOCATION.

Thou art the soul close beside us, O Infinite Love. Thou art so tenderly folding us in Thy garments that we, gathered here to-day, though few in number, live again that golden day, that sweet and tender day of Him, who, watching beside those he loved, made them feel that they, being faithful, did more in one short day than they who watched and waited and then scattered, did in long years. We stand beside this beautiful cradle to-day, this cradle of the new light, this beautiful watchword descended from Thee, O Infinite Love, this tender watchword which wraps us in light and tenderness, and more than all, guides us in faithfulness; this watchword of brotherly and sisterly love, delight to gather where hearts are strong and true, where principles are being faithfully trained; where the moral light shines out clear and pure, and where the sunshine itself cannot make deeper or more beautiful lighting and beautifying than that inner and more resplendent sunshine of the spirit. Tender, loving, Infinite One, Thou whose arms reach out like mother arms and fold us closely to Thyself, give us of that sweet, deep power of Thine, which shall make our penetration keener, which shall make our wisdom take up the great light which has been shining forever, but which shall grow brighter as it shines on, which shall make us accept that great trust of Thine that we are spirits, standing between Thyself and those who wear their mortal garments, and which shall make us feel the glow of Thy light shining upon us that we may breathe out our power and our love and our perfect trust both for Thee and for ourselves. We knew, O Father, when Thy hand touched this cradle which Thou has given into the keeping of mortals; we knew when Thy index finger touched it with a power which made known that within it lay the infant of Thy love, in whose clear, shining eyes mortals, looking down upon it, should see the faces of the angels mirrored there, and in whose first cry, as it went forth into the world, men and women should recognize Thy power and might. This cradle of spiritual light, oh, Father, which Thou hast touched, this babe of infinite courage and wisdom, which Thou hast created and laid there; this beautiful gift which Thou hast given into our keeping! we who stand unveiled before Thee and who stand so often invisible before men, thank Thee for. We bless Thee that our hands shall touch it, and we hope with Thee, and for all mankind, that when the sweeter shining comes upon the upturned face of that little babe, this beautiful new dispensation of light which it shall reveal unto men, their hearts shall catch more of the shining of those upper spheres, that their feet shall walk more pointedly in the light, and their hands shall grasp hold of the promise made so many years ago, and in that grasping, and in that holding, a strength so mighty shall be given unto them that their feet shall not falter by the way, neither shall their hearts be bowed down and heavy with any weight or care or sorrow. Light us gently along the way, we who are thy builders, we who

are thy workers; light us nobly along the way that we may be fearless in the truth, gentle in mercy, tender in love; light us bravely along the way, that no discouragements, such as come to the heart of man, can touch our hearts, that no ceasing of others can make us cease, and that no flattering of others can make us falter along the way which Thou hast pointed out to us unto Thee. We touch Thee with our love, even as Thou hast folded us in Thine infinitude; we draw in the breath of Thy spirit, even as Thou hast called upon us to respond to it; we feel the light of Thy kindness round about us as a garment, even as Thou dost, in its tender shining, give grace to every heart.

DISCOURSE.

To-day we meet to celebrate the thirty-seventh anniversary of modern Spiritualism, which, however, does not occur at exactly the present date, for it made its appearance in Germany a year previous to the time you commemorate, and at the same time a movement sprang up spontaneously in France and England of very much the same kind as that which presented itself to you thirty-seven years ago, but some three years earlier. In Russia, also, this same movement began, although in a manner somewhat different and distinct from that which came to you; still the same impulse, the same tidal wave of spirit force, touched Russia, Germany, France, England, Norway, Sweden and America. It would be idle for any one nation to boast that it held all the spiritual power that belonged to the Father when he sent forth his dispensation of love to his children. The sweetest proof of his universal love and tender care is that when he touches one nation, he touches another; that when he gives broad and spontaneous utterance to that might of his, all children belong to him irrespective of nationality, irrespective of race. Germany has indeed, the greater right to boast in this movement, for when this power swept in among her savants, when it touched with its light and power the intelligence of her people, it smote against her materialism with a force that she herself could not withstand. It was not largely known to the world that Germany had thus been seized with a spiritual epidemic; it was not known for some time; it was kept as close as possible; those people hugged it to their bosoms because it was something so unusual among them as metaphysicians and as philosophers were obliged to take this little babe which the Father had sent, this little infant of spiritual light and power, and hold it to their bosoms of intelligence, hold it to their metaphysical hearts, and feel it leap and throb and beat against them, until neither their philosophy nor their materialism could withstand it.

When the movement broke out upon your shores, an envoy was sent from there to investigate it and prove whether or not that which came to you was the same which came to them; for Germany, like all metaphysical nations, loves dearly to make a science of all things, and when we make a science of anything, every form and manifestation must be in equal concurrence with the others. Therefore, when this envoy returned and reported that the manifestations were very nearly the same, that there was very little difference, perhaps greater freedom and less restraint, that the power and intelligence which exhibited itself came with greater force among the people of America than among themselves, it set them thinking, and they asked themselves why it was so. The answer came in later years to them. When they dwelt upon its movements knew, when they proved as clearly to themselves as you have proved to yourselves, that this great and beautiful light is a fact, something that may be held, something that will help and protect and shield them, when they came to study its laws, and understand more fully what it meant, then they knew that the gentility of your climate, the great power that comes out from your hearts, the freedom of your country, its great national enthusiasm, its great openness of soul, its great, throbbing, beating, warm, true heart singing its songs of liberty for all, and rapturing for itself the sweetest liberty of spiritual truth, made it more possible for you than for them. Germany to-day keeps not so largely as yourselves the public anniversary of this great event, but Germany to-day holds close within her heart that which she has gained, and which has proved a heaven that has run through that heavy lump of metaphysical and intellectual learning, and made their hearts lighter and their souls stronger.

When this wave struck the shores of England, it made there an entrance so deep and profound that all the ecclesiasticism of the Church was not able to withstand it. Crowned heads bowed before it; the peasant in his cottage lighted his lamp by its glow; the spirit within him shone outside because of it; and little children there to-day feel the enthusiasm of that power within their souls. If it were possible for man to see that this movement of modern Spiritualism needed any justification for being, that the light from heaven, shining so clear with the immortal truth of immortality, should need any justification for being here upon your shores to-day, how fine a sarcasm against the intelligence of the present age we spirits might point out to you! That any, leaning out of the window of the narrow soul of their own intelligence, should need to ask of any neighbor or friend, "What of this light? How clear is the shining? What does it mean? What good has it done? What power does it hold?" is accounted for by the fact that man is not sufficiently awakened, spiritually, to acknowledge the

glory of the light which streams out from this home of ours, and feel how deep and true and lasting are the rays thereof.

To-day, we as spirits gathered here, have not come merely to recognize a birthday, to note down that thirty-seven years ago this beautiful infant stepped inside a humble door, reaching out its hands so sweetly and tenderly, its heart filled with a love that embraced all this continent, but to celebrate a double birthday. We have come with tender longing to speak our eulogies over the past, and we have also come with more light, with stronger convictions, with mightier power, to reach forward and take into our hands the new dispensation of the now.

What have we as spirits been doing in your midst for the past thirty-seven years? What have you done with this little infant that we placed among you? What power did we give its tender voice in speaking? What did we bid it say? Why, that little infant was so small it seemed as if your hands must let it drop; you could not hold it! What did it tell the world? With a voice of thunder it hurled its bolts against the doors of superstition and skepticism; with a great power and might it tore and hurled down the pointed steeples of the past; with a great eloquence it persuaded hearts to come to itself, and when hearts came, it closed its little waxy lids, and with its softest breath, it said to fathers and mothers, to brothers and sisters, "Behold me! I am the mirror; I, this little infant that shows the faces of your loved ones." And what fell down upon it? Tears of blessing, great drops from the eyes of men whose hearts had been contracted with the sorrow of the loss of their little ones, and tears of joy from the eyes of mothers. That infant face smiled, those waxy lids opened slowly, those little eyes looked into the faces of those fathers and mothers and it said, "Behold I do not seem to be, but I am." What did it do to those whose hearts were stronger than their intellectual powers, whose tender, loving emotions, as they welled up from their hearts, held in their keeping experiences so deep, so sad, so bitter, that life itself took on the hues of despair and discouragement? It caused the hearts of those who looked down into its little face to grow glad and hopeful and strong and tender, thus proving that this wave of modern Spiritualism, touching your shores as it did, gave consolation, courage and hope to hearts grown weary, sad and fearful along the way.

When men of letters, roused by the thunder, which came peening even from this little child, turned and gazed upon it, what did they do? Strove with all the force of opposition, with all the might within them, to slay this infant, as it lay in that cradle, and had it not been placed there by angel hands, had not that cradle been made in heaven and placed here in your midst, and protected by these strong assaults would have remained of what it was. But when they attacked it, lo! from that shining face there went out a power so strong, an eloquence so mighty, a tone so deep, that all their assaults were turned back upon themselves, and they who lingered long enough to look upon the face of that little one, turned back, thoughtful and careful, and grown wiser for the lesson they had learned. When our friend, the Church, turned her stern face toward this little one, her children, coming out with eager faces no further than the door, reached out their hands to see if they might touch that cradle that they could touch, but never in one instance, as we have looked down, have we seen a strong, earnest, true, brave man come forth from the church door to bend with love over the cradle of our little one. Fearless and dauntless it stood, with hands upraised, and when they ventured out a little further, and saw that that cradle bore the impress of an angel, and that the infant sleeping there were the tender look of him who was sent and who was slain, they shrank back within themselves, and barred their doors against the glory and the light which streamed from the upturned face of that little sleeper, for so far this little child has been sleeping, so far it has only sent out power enough for the world to come forward and be drawn to it, some close beside it, who had hearts spiritual enough, others afar off, who had intellects quickened enough, and others still peering back because there were not proofs enough, or because they feared to learn that that which they had beheld, so long in the Church did not rest there, but rested outside their doors. The sleeping infant in its cradle has had only power enough to draw these people sufficiently close that they might see why it is here. It has had its eyes closed by the Father, that the light, shining from them need not paralyze the minds of those who came to gaze. Little by little it has drawn them out, and yet it sleeps; little by little it has aroused the full intelligence of the country in many ways, and yet it sleeps; little by little it has drawn the full battery of opposition against it, and yet it sleeps; little by little, crowned heads and brave hearts and great lights have softly come forward to look upon it, and yet it sleeps. And it sleeps for this reason: That the world as it stood could not bear its greater waking. It sleeps, but in that trance of slumber, what power it holds within itself! What eloquence of silence, which, without speech, has drawn the world to look upon it. And what may it not do when he who rules over us all gives it voice and utterance? If, sleeping, it has awakened the thunder tones of opposition; if, sleeping, it has roused nation after nation to look to it; if, sleeping, it has broken the trance of that death-like stupor of superstition, ignorance and prejudice; if, sleeping, it

has called forth men and women, who, for its sake, have borne the taunts and scoffs of others, and boldly proclaimed that that little child is within their homes; that they have touched its cradle, looked into its face, and felt the power from it; if, sleeping, it has done these things, wrenched from thrones themselves, the power to not know themselves, wrenched from the Church herself, this great proof of immortality—if, sleeping, it has done these things, waking and walking in your midst, what may it not do? Under the old dispensation of Spiritualism it has caused men and women, whether they would or not, for the sake of this little child which was placed, sleeping, in your midst, and which must not be swept out of existence, to come forward and stand boldly in front of the church-door and make their presence felt, and in the most unwelcome manner they have been used as battering rams, oftentimes against their will, to sweep with iconoclastic power and fury everything before them, even assaulting the very altar itself, and, with seeming profaneness, crying out that it must be heard; and all the time these men and women have been tearing into shreds and tatters these creeds and dogmas, and hurling them, in bold defiance, in the face of the Church, the little infant lay sleeping, no quiver of its eye-lids to prove that it ever would wake from that trance. Oh, what power is there in silence! Oh, what magic is there in a trance like this—a little form, so timid and shrinking, lying in a cradle in your midst, and from it coming forth this of which we have spoken.

Where stands the Church, to-day? While these early pioneers were thundering at her doors, and sweeping through them, throwing down her images, crying out against what she was doing, and hurling her curses back into her teeth, making them feel that the very gate of Hades was open for them; while this necessary work of the old dispensation of Spiritualism was moving on, the power sent forth from this cradle gave yet another direction to its little hand, and hearts awoke spontaneously in Germany, in England, in France, in America and in Russia. They quivered and beat with a new life; they thrilled with a new power, and in the silence of their homes through the association of their souls, the light that streamed from them stole like a shadow after those who were sent to demolish and tear down and beat against; stole with wondrous power, with deep hush, with soft palpitating love, upon the spirits that were quivering in terror and indignation against what had been done. The hearts that stood up in anger and hurled their anathemas against them, who had hurled their battering-rams against the door, felt, but did not speak, the subtle influence, which the little child sent forth, sleeping. It made its way into the beautiful hearts in quiet homes, and the grief from the altar, the minister from the pulpit, entering there, soon knew that the little child's influence had preceded them. When death, so called, smote with heavy hands the loved ones, and left the mourning hearts quaking with terror and anguish, inspired by the devastating power displayed, the Church came to console, to comfort and to cheer; but, lo! the angels of consolation and hope had superseded her. Mothers had felt the power from those little hands; fathers had felt the strength emanating from the sleeping child, and when the priest came to console, he went away earnest and thoughtful, for consolation had preceded him. And yet, the little child slept, and is sleeping.

Let us claim for modern Spiritualism of the past its full due; let us claim for it its God-given origin; let us claim for it all it has done, and modern Spiritualism of the old dispensation has sent to the world at large three things which we have proven unto you—Immortality; the existence, and how they exist, of spirits; the effect of spirits in another world upon life in this. If the child sleeping has had power to do this for this world of yours, the child waking will have power, oh, what power, to do what? Wake the spirit into life and strength exultant, and waking it, touch its intellect. So far, it has but knocked at the door; but when it wakes fully and leaps from its cradle, it will walk boldly forth among you, and if in the garb of a man, stand proudly erect, saying, "Behold me," or if in the garb of a woman, trail its beautiful garments far behind it, saying, "Feel me, acknowledge me." All these things will the new dispensation do. In the silent, solemn watches, while men and women sleep, this little infant will step forth from its cradle, and the old dispensation, waking up some beautiful morning and rushing towards the shrine from which it has gained its power, will look into the empty cradle. It will see the little garment of faith folded up and lying there as the garments were found folded up and lying in the tomb so long ago. It will mark how deep is the impress upon the pillow of trust where the little child has lain. It will longingly bend over it to catch what power and strength and life may linger there, for it will feel that all the old dispensation has done is old. It will clasp this little cradle in its arms as men and women love to clasp, for the last embrace, the forms of those they love, when life has stamped the spirit with sense and power, and death has kindly rocked the body into sleep. It will long for the voice that spoke from within it; it will list for its welcome sound; but the babe was only sleeping; it has waked now and fled, and the lesson that empty cradle will teach the old dispensation will be this: We held so little of the full truth; we thought we held it all. Did it not have the power to

do all these things for us, and did we not grow strong? The old dispensation will say, "How strong we grew while we battled and tore down! How we laughed and exulted over the ruins; how glad we were that falsehood and error had been swept away; and, oh, the exultation of having done these things ourselves! We grew upon that which we had demolished, and we grew luxuriantly. We stood beside the cradle and its sleeping babe, and grew aristocratic in a sense of spiritual power. We knew we held the little golden key of life and death for which the Church had long been searching, and in our pride we said: 'We have no fear of death; Hades has lost its terrors for us; death has lost its sting, for we know that we shall live again.'"

The infant is gone; it has awakened and stepped forth, leaving only the empty cradle; only this husk of by-gone times, for any new revelation, beating against the walls of heaven, and sending its power down to pierce through the darkness and the sorrow that surrounds mankind, gives first unto those who look at it, proof, material proof, phenomenal proof. The sunset, the glory of the sky, its beautiful colors are but proofs themselves that the sun was there, and through the daylight while it shone so brightly, how proud and glad was the heart of man, and how firmly he trod, for he had proof, demonstrated proof, that the sun was there. So, Spiritualism, the old dispensation, came and gave to mankind proof, regular proof, phenomenal proof, physical proof—the cradle, only the cradle; the infant lay sleeping, sleeping.

Who shall find this infant? Let all Spiritualists, let all modern thinkers, let all who are deeply intent upon reading the signs of the times, let all who hold the welfare of mankind most at heart, let the philosopher, the scholar, the sophist, let earnest men and women everywhere awake to this; that to-day, even to-day, and in your midst, the little child hath risen from the cradle, and that which marks the anniversary of to-day is the bending of modern Spiritualism over the empty cradle. Every man and woman, every Spiritualist, every one, who has spiritual light, whether in the Church or out of it, must now rise, gird their loins, put on their beautiful garments and start out in search of the little child. And as you search here and there you will feel where its little garments have been; you will know by the influence left behind that it trailed a long white robe; you will feel, down in the very deepest chambers of your souls, that the little child is,—and that you must search for it. They who now love to hold the empty cradle to their bosoms may sit down to-day and multiply it a thousand times, they may take a spiritual photograph of it, "press it to their hearts, and say to it, 'Thou art phenomena, thou art physical science,' still it is an empty cradle. Old dispensation, thou art like the winter or the night; thou hast by many things thou hast done by thy ice-bound phenomena, chilled the blood of true spiritual life; thou hast taken the courage from many hearts, even while thou hast proven immortality. Oh, old dispensation, thou wilt sit and listen yet awhile longer to the echoes; thou wilt multiply to thyself the thunder of the past; thou wilt laugh again at that great, strong, powerful, devastating teacher who came into the midst of men but so little time ago, and who woke the echoes all along from every cradle which he touched, who made the Church quail, and who made Spiritualists stand still and look and see. He doeth the work of this dispensation of ours, and yet he is not among us. And with the memory of this strong presence fresh upon it, the old dispensation looks down again into that empty cradle, and feels that the little one that slept there is gone.

Let us bid farewell to the cradle now. Let us with gladness and thanksgiving turn toward that battered door of old theology, and reach out our hands and our hearts to the frightened ones within; and let us step into the gloaming that rests upon them; and leave there the impress of love and mercy and tenderness. Let us with skillful hands bind up the wounds of them that bleed, and pour ointment upon the heads of them that weep. Let us first do these things, that we may fit our spirits to move on in the way the little child is leading while we search for it.

We who prepared and inaugurated this movement, that swept over all the nations, more than forty years ago; and who carried it on to greater blossoming, and to a more perfect fruition, know that the old dispensation has done its full work. To the spirits, who yet thrill with exultant joy; who are yet eager to rush into every battle; who, like the soldiers in your late civil war, have become so imbued with the spirit of battle, that they have come to love fighting; to those who stand as scouts and sentinels upon the verge of this beautiful new dispensation, ready to battle with the foe, we would say, "There is none there." Approach the church doors and enter. That stream of life that went forth from that sleeping infant, into the hearts of men and women, flowed also into the church, and made its power felt. Nay, nay, there is no longer anything to tear down there, for the doors have been opened by men and women, who have made a passage for this mighty spiritual current to sweep through like a great ocean, and when this current that is once set running in the right direction, cannot be stopped, until it has spent its full force. All honor to those men and women for their perseverance, courage, might and strength, and if they feel this impulse, to battle yet awhile longer, why, then, they must, until the pulses are stilled within

Jottings from England.

BY E. W. WALLIS.

Some two years ago in a letter to you I stated the impression "that there are strong indications of a coming better time" for the cause here, which impression has been fully justified by subsequent events. Quietly but steadily and unmistakably the "leaven" has been spreading, a much more generous spirit is becoming manifest towards Spiritualism by the general public, but above all, a greater unity of purpose and harmony of aim exists amongst Spiritualists themselves. It is curious to note the development of mediumship. A few years since, eight or ten, we were inundated with sensational reports of marvelous materializations, etc., but since then we have learned a few lessons; first, to preserve these remarkable phenomena from promiscuity, to take care not to "cast the pearls" before unprepared and egotistic people; "let them turn again and rend us"; next, to select sitters and observe strict conditions, and lastly the published reports are written in a less partisan spirit, consequently they lose in sensationalism and picturesque dressing, by their judicious tone they gain in value and force for their evident moderation and accuracy. But, during the last two years the clairvoyant and healing phases of mediumship have, so to speak, burst upon us, and quite a number of mediums, publicly and privately, are using their powers in this way with remarkable effect.

The society efforts throughout the kingdom have been more successful, so much so that many of the meeting places have been found too small, and new ones have had to be found or built.

A very hopeful sign of the times is the growing interest in Progressive Lyceums; a movement in this direction has sprung up in Yorkshire, which bids fair to be permanent. The want of mediums of all kinds has been sadly felt, but never more than now. Good reliable test mediums, clairvoyants, and impersonating mediums through whom "personal" matters can be given, messages from spirit friends accompanied by evidences of identity; such as these find more work than they can do and the demand grows daily stronger and stronger. The development of new mediums is a phase of practical work in Spiritualism, which has been sadly neglected here, but I think more attention will be given in future to this necessary work. How is it possible for Spiritualism to spread unless we co-operate with the Spirit-world and work for the development of new mediums!

It gave me great pleasure to see that the questions which were addressed by me to mediums and their inspirers were approved by you and replied to by some of your readers and their "guides." Those questions arose out of some correspondence in our *Medium*, when W. H. Harrison stated that Mr. Morse, under influence, during a public discourse, gave him (Harrison) back his own thoughts, which had no connection with the subject supposed to be dealt with, and asked if this was not a case of "thought transference." Mr. Morse stated that Mr. Harrison had entered the hall after the lecture had commenced, and as Mr. Morse speaks with closed eyes in the trance state, he was ignorant of Mr. H.'s presence. The editorial comments upon this interesting experience were in the direction of "brain-picking"; that the truth about trance mediumship was not yet fully known; that "a class of spirits pander to their audiences, and retain truths that would not go down with their audiences." These statements seemed to me so serious, that, admitting our general ignorance regarding the nature, methods, and origin of trance oratory, I felt it necessary that some effort should be made to "get at" the truth, if possible, hence the questions, also the "tone" of some of them, which was somewhat resented. I crave indulgence and forgiveness for the same, but readers of the questions could see the objectionable phrases were not mine; they were quoted. The promised tabulation of the answers, Mr. Editor, you never gave us (at least I did not see it) for which I am sorry. The responses hardly came up to what I had hoped for; perhaps the publication was to get of personal experiences, autobiographical sketches of mediums, in the *Medium* here may shed some light. Mediumship is so obscure a subject, the phenomena so fugitive, especially those of a mental nature; it is so difficult for a medium even, to draw the line as to how much is his own mental activity, and how much spirit impression or influence, that any earnest well-meant and kindly-intentioned effort to throw light on the subject and help towards a true estimate of the nature and value of trance phenomena, should, I think, be welcomed and encouraged by all trance mediums. It is only by careful, impartial and full study of the facts that we shall arrive at satisfactory conclusions, and hasty generalizations are to be deplored.

Since last writing you, I have been introduced to a new field of labor, and have made my home in Glasgow, the second city of the Empire, where after six months work for the society, Mrs. Wallis and I have been re-engaged as permanent mediums and speakers for a further six months. We have a Sunday morning service for answers to questions, advice on mediumship and health, clairvoyant descriptions of spirits and psychometric delineations. Public lecture Sunday evenings and stances on Tuesdays, Wednesdays and Fridays, besides home visits for healing, etc., when desired. We commence a mutual improvement discussion class next week. The Lyceum remains in abeyance at present, owing to the difficulty to rally the children and find leaders. Quite a number of new members have gathered round us, and sympathy and harmony prevail.

We recently received a visit from Mr. J. J. Morse, who I say, I may say, esteemed and loved for his own sake as well as admired for his remarkable oratorical gifts. As a speaker, Bro. Morse is phenomenal; his discourse on "Man, why was he made," was a masterpiece, and held the audience spell-bound for an hour and a half. Logical, incisive, fluent and chaste in delivery and language, the argument was built up stage by stage until in a most beautiful, poetic and glowing peroration, the answer was given to the question. We deeply regret that we shall lose him; for ten years Bro. Morse and I have worked in the ranks of the movement, for good or ill. We have been kept by the unseen inspirers of the cause in harness and active service, through good and ill, report, often with weary hours and pain-racked frames, sad and despondent, eyes well nigh despairing at times; there has ever been a bright spot in the darkness, an oasis in the desert of our pilgrimage, and that has been the cordial sympathy existing in times of trial, whereby we have been enabled to strengthen, comfort and encourage each other. Personally the younger in the field, as far as years, I have been indebted to Bro. Morse for many kindnesses, much wise counsel and shrewd advice, also for many kindly offices to secure me opportunities for

work, which I am conscious of and constantly grateful for. But I shall miss him more than I can tell, when he leaves us for those hospitable shores. Knowing Bro. Morse through these years of constant intimacy, traveling through the country with him and after him, I can safely say that his record has been clean and bright; although not perfect (who is?) he has been a consistent, earnest, and faithful endeavor to serve the cause truly and well, and to be himself a worthy representative of a healthy, rational and moral Spiritualism. It was, therefore, with considerable pain that I read of the apparent disposition on the part of some, to remember and bring against him the fault and folly of ten years ago, when under strong psychological influences his better judgment was captured and himself temporarily submerged.

Surely candid confession and public avowal of error and repentance, ten years of noble and upright and self-sacrificing service and atonement, should cancel monetary folly and failure under temptation. If not, who is there amongst us who is blameless? I know whereof I speak when I say that Bro. Morse has only once regretted the folly of ten years ago, and that has been all the time. He has no more sympathy with free love than I have, but a hearty detestation of it, and his home life has been true, happy, and worthy. He will be accompanied by his good wife and interesting daughter, for whom, together with himself, permit me to bespeak the hearty and kindly sympathy and appreciative support of all true American Spiritualists. As a worker for Spiritualism, a trance speaker unsurpassed for eloquence, rational, clear, and sound advocacy of progressive Spiritualism, I am perfectly sure he needs only to be heard and known to be appreciated and supported.

I see you have been agitating for a Psychical Research Society, with some success. No doubt these are good in their way, but it has been a considerable disappointment to many sanguine Spiritualists in this country to find that the English body is unwilling to touch, even with gloves, the phenomena called spiritual. It is really amusing to note the shifts, devices and expedients whereby these "learned" gentlemen dodge the consideration of psychical soul-spirit phenomena. They coin phrases and juggle with them, ring the changes on terms, anything and everything, but admit the remotest possibility of a spirit origin for visions, dreams, or trances. They are so rigidly accurate in definitions, they would choke a poor ghost, and leave him never a ghost of a chance of recognition; are so critically, hyper-critically careful that they shut the door in the face of the unseen and flout the spirits for their inability. So coldly and cautiously are they that their intellectual atmosphere is a veritable North Pole; and after making manifestations impossible they wonder they get no proofs or phenomena. Heigh-ho! God help them; such soullessness is not likely to win sympathy or draw round them minds with power to bless. No doubt they are doing a good and useful work, but Spiritualism will have little to thank them for in the long run. Rigidly respectable, capriciously critical, unemotional and unsympathetic, they constitute an ostrich association of the most approved pattern; but Spiritualism can live and work its mission without their patronage; its phenomena need not go begging for the favor of such self-constituted judicial pontiffs, and if American societies are to be a hunting ground for professors to dabble with the subject in a similar manner, then Spiritualists will do well to let them severely alone. Honest skepticism and earnest inquiry are worthy of all respect and consideration, but the credulity of incredulity is pitiable and analogous to shutting our eyes and declaring, because the eye does not see the sun, no such body exists or can exist.

Miss R. D. Owen when here, recently surprised our folks by declaring herself a Christian of three years standing, a believer in the Immaculate Conception, Vicarious Atonement, Kingship of Christ, etc. Upon further conversation it was found that she did not accept these dogmas in the same sense as the orthodox, but interpreted them in her own way, the result being an erroneous impression conveyed to her hearers by employing the "catch-words" of orthodoxy. But the worst feature of the whole affair was the scrupulous care with which these views of hers were kept in the background; not the slightest suspicion of them until the denouement came. The method employed to gain a hearing was felt to have been unworthy and Jesuitical, especially as she had been for months before the public without even hinting at the true object of her mission. It is somewhat significant as a "sign of the times," that Mr. J. Burns in a recent number of the *Medium*, states his intention not to assist the promoters of a projected series of London lectures by Mrs. Richmond, on the ground that "as an instrument for the dissemination of Christian dogmas amongst Spiritualists, we have no sympathy with her and do not desire to be recognized as the organ of her work."

PEACE OR WAR.

We are in the midst of a struggle, the termination of which it is difficult to foresee. Peace or war, is the question uppermost in every mind. Day after day we are held in weary suspense, but we have a consolation in the knowledge that we have a man at the head of affairs, who is to be trusted to bring about peace, if it is at all possible so to do with honor and justice. A discourse reprinted in the *Medium* of April 3rd, by Mrs. Richmond, said to be under control of George Thompson, is so remarkable in its allusions that I should like to reproduce a part of it:

"If Mr. Gladstone were not the greatest statesman of earth, he could manage the English Government, but he is too great, and like the lion in the fable he is captured in the intricate meshes of British diplomacy, and there is not even a little political mouse that will condescend to come and disenthrall him. There he is bound head and foot, with Ireland on the one side and with those wars in the East on the other, with the total detestation of the most liberal branch of his own party, and the absolute hatred and opposition from the extreme Conservatives, and with no steady middle support to bear him anywhere; with the Parnellites in parliament, carrying conviction to all thinking minds, that they are neither in league with assassins nor those who seek anarchy, but only seeking the rights of a native land where Home Rule is coveted; with an opposing party from the extreme Liberals (John Bright and others) who see neither sense nor honor in waging war against an innocent people, or in making it possible for this revolt to have occurred in Egypt; and with another party, bound to sneer at everything, throwing obstacles in the way forever, the party that is out of power composing forever the obstructionists to the party that is in power;—there he stands, the "grand old man," bound hand and foot, knowing well enough what is right, just as well as you or I know it, knowing as well what must come, as you or I know it, who stand afar off, you in your world, I in mine; we know that sooner or later the demands of Ireland must be met,

or there will be revolution and death. We know that all this territory must, in the East, finally be given up to the three-fold powers of Western Europe until they touch the feet of civilization of China and Japan, and then the serpent will recoil and sting the oppressors, and you will feel the reverberation even on the Western Coast of America, cross in silent electric sparks of civilization."

A gentleman who was personally acquainted with George Thompson, assured me that he could not believe that his spirit ever inspired such utterances; but apart altogether from the alleged source, the statements are by no means accurate; for instance, that Mr. Gladstone "has the total detestation of the most liberal branch of his own party." "An opposing party from the extreme Liberals," etc., is so great a misrepresentation that it could not be farther from the truth, the fact being that it is because of the confidence, esteem, and devotion (not detestation) in the ranks of the radical party (the most liberal branch) for Mr. Gladstone, that they have for his sake refrained from hampering his efforts, and protesting against a policy which rightly or wrongly, they believe to be due to Whig influence (moderate liberals), and, no doubt, the next parliament will see a coalition between the Conservatives and Whigs; a progressive, or radical, liberal party opposing them.

The Radicals have such confidence in the intentions and power of Mr. Gladstone, that they have determined to "bear the ills they have, rather than fly to those they know not of," and with the new franchise and redistribution bills, feel they are in a better position than ever. Never were the Liberals more thankful for Gladstone's influence and supremacy than now; in spite of the howlings of war-like men, he has kept a steady course and definite policy; and if war should unhappily break out, it will not be because he has not tried again and again to secure peace. John Bright is not opposed to Mr. Gladstone, and only a few days since declared his confidence in him; he left the ministry because his scruples would not allow him to consent to certain acts, but neither by word or deed has he been an opponent.

The following passages are equally untrue: "Mr. Gladstone will die, or pass from his present position, under the double ignominy of having disappointed his most zealous friends, and of having given his enemies their most powerful weapons. He will pass into history as the grandest statesman of this age, but perfectly powerless to cope with the political toils and governmental complications that ever move around the throne of Great Britain, and make the greatest statesman little more than a puppet." He will pass out, I say, under the double ignominy, with the added humiliation of having violated that which in his own conscience he believed to be right, having offered certainly no indications of a permanent policy; without the respect of Ireland, without the good will of his own party, and without the strength of any new party that can possibly arise in England;—the great, good and wonderful man, looking to heaven for guidance, but unable to follow the voice of heaven, will pass into the council of souls to meet his errors there.

I do not profess to prophetic vision, but when the history of these troublesome times comes to be written it will be found that Gladstone has guided the ship bravely, firmly, and in harmony with his permanent policy of doing what his conscience has taught him to be right. Mistaken or not, he stands out pre-eminently a man of principles, of moral force; a man who believes in trusting nations as well as individuals, and the bitterest trial he has experienced, possibly in all his long public life, is the duplicity practiced by Russia and her agents.

Who would wish to change places with this poor old man, heavy laden, indeed, with years and cares. The following will live in history. On Monday night, April 27th, memorable because of possibly the grandest and at the same time most momentous oration ever delivered in his time, only an hour or two before its delivery and while a discussion was transpiring, bearing upon the Sudan, "he set out the discussion, and appeared to take little or no interest in it. His mind was evidently full of other and weightier matters, and it was painful to see him for many minutes together, his elbows upon his knees, his head clasped in his hands, rocking his body to and fro, in complete disregard of his surroundings, and apparently a prey to the saddest thoughts and feelings." Who can think of this man with his fifty odd years of public service without a pang of pity and keenest sympathy? Only a short time afterwards, the tide of his thoughts found vent, and then he "kept the house spell-bound by a torrent of eloquence." Taken as a whole, the speech was a magnificent vindication before the country, before Europe, of the justice of the British cause. It showed how much Britain had had to endure and how determined she was, even in the eleventh hour to lose no chance of preserving peace, if that could be done consistently with honor and justice. But beyond and above all this was the virtual confession—not expressed in many words, but pervading the whole speech like an animating spirit, that Russia was no longer to be trusted, that she had broken faith and would go on breaking it, and that there was no longer anything to appeal to but the last arbitrament of the sword. True, words of hope were there, but there was no hopeful spirit, and the flood of eloquence which so submerged the House that it could scarcely even cheer was of that kind which springs not from a sanguine forecast of the future, but from a stern sense of outraged justice, and a resolute determination that it shall be outraged no longer. It was clear Mr. Gladstone recognized the great historic importance of the occasion, and was addressing not the United Kingdom alone or Russia, but the whole world. But it was when he came to the Russian difficulty that he opened his floodgates, and loosed the torrent of his eloquence full upon the House. A more impressive address than the last portion of his speech has seldom, perhaps never been heard, and it secured a triumph which is probably unequalled, and which was alike worthy of the man and of the Parliament to which he spoke. When he sat down, amid a burst of ringing cheers, the question was put, and without so much as a word or even a whisper of criticism, the vote was at once agreed to. The right honorable gentleman was again cheered as he rose and quitted the House, and the rest of the night was spent over the ordinary business of voting supplies."

This is what the Editor of the *Medium* says of this remarkable discourse.

"Mrs. Richmond's Discourse was delivered a year ago. Readers will be able to judge of the forecast it affords, as far as the time has gone. No doubt the warrior (Christian) era is passing away, after a crisis, but the countries of all of us will still remain. The tone of the discourse in some respects appears to be under the control of 'Yankee Doodle.' All governments must maintain their prestige, as the North did over the South, in the American civil war, and as may be necessary

again; as no country is more likely to fall to pieces in due course than America, whose Presidents are quite as liable to assassination as European Monarchs. How have the States treated the Red Man? With no improvement on the worst of Britain's examples. 'Commerce' is the best form of international intercourse, if it be not in bad rum and whisky; the control's allusion to this is a meaningless sneer. India and other countries have been better off under British rule than previously, the croaking of the control notwithstanding. English and Scotch are as much 'conquered' peoples as the Irish, and labor under the same disabilities, only they are not Irishmen. Has race and Papal supremacy not much to do with the condition of Ireland? Britain has made the Colonies, and given institutions to millions who stood in need of a change; and when her mission has been performed, a new era power will come on the scene; but, just now, where is the hopeful alternative for Egypt, South Africa, India or Ireland? African rulers and slave-dealers kill more than the war. A higher power than Monarchs and their ministers control the destinies of peoples; and though on a certain plane much suffering accompanies changes, yet it grieves the control not in the least to anticipate dire horror in the future, seeing that Britain is to be the recipient of them. Nothing would be a greater blessing to Britain than for all her dependencies to be in such a state of development as to be able to assume substantial self-government, with kindly reciprocity towards the British Isles; as is the case with the most enlightened of American citizens."

Whatever may be the outcome of the present difficulties, I am certain it will not be ignominy for Gladstone, and but for him and his influence, patience, and care, we should have been already in the midst of war. I do not believe in peace at any price. Britain will fulfill her obligations and mission, and if war is necessary, she will fight in a just cause this time.

I find I have got into the region of politics, but even Spiritualists are interested in the great questions of governmental reform. I sometimes think we might do more than we do in this direction.

Unfortunately the war cloud is likely to postpone the consideration of pressing home reforms, and turn attention abroad, but no doubt the next parliament will be asked to deal with important matters, such as the abolition of the oath, disestablishment of the church, free education, land option, land nationalization or reform in that direction, and anti-vaccination, abolishing the compulsory act. There is a growing feeling in favor of local self-government for Ireland, Scotland and Wales, and large centres in England. By 1900 we shall have experienced many great changes, not the least amongst them being, I hope, a growth towards religion, a way from creed and unities to natural religion founded on the knowledge of continued existence and expressed in righteousness, justice and love, individually and nationally. No doubt Spiritualism will help to that end.

Aids to Earth-bound Spirits.

Through the Mediumship of Mrs. H. Whittier, of Boston.—Prepared for the Religio-Philosophical Journal from a Record of the Stances, by Herman Snow.

INTRODUCTORY—NUMBER ONE.

Doubtless there are readers of the JOURNAL who will remember my contributions to its columns some time ago, whilst I was still in San Francisco, contributions which in their general features were much like those I now propose to give, Mrs. Anna D. Loucks being then my co-working medium. What I now propose to publish will, I think, be of no less interest than the former articles, and when taken in connection with all that I have given to the public of this character, will form a somewhat unique and valuable contribution to the literature of our modern Spiritualism.

I am not, however, so unreasonable as to suppose that all who read these contributions will be able to regard them with the same degree of realistic faith as myself; but it is not unreasonable to think that all may be able so far to satisfy themselves of the capacity and good faith of the parties employed, as to regard my reports as reliable accounts of recent psychical phenomena, and to make use of them accordingly.

I will now give a brief statement of the methods of my present work, and of its connection with the former at San Francisco, this being somewhat important to a full understanding of what is to follow. Some three or four years before leaving San Francisco, this change had been clearly foreshadowed through Mrs. Loucks's mediumship, although at the time I had no serious thoughts of removing back to the East—at least not before my active earthly work should be finished. With the lapse of time, however, the seeming prophecy was repeated at times with increased positiveness, and my future work at the East more clearly indicated. It was insisted by my invisible helpers that I had still much to do of the kind of work assigned me, but that this was to be done in some Eastern city. I was also assured that I should in due time, take the place of the one I was to leave in San Francisco. And so it turned out; my affairs finally took such a turn that I was impelled to remove to the East; and, at length, I became established in Boston. Not long after this, I was, in rather a significant manner, brought into happy and well adapted relations with my present co-worker; and what was to me of special interest and significance, it soon became apparent that some of my former band of spirit co-workers were with me here, ready to renew with earnest interest our old work of giving relief in certain exceptional cases, wherein earthly forces and entanglements were keeping the spirit in an earth-bound, unprogressive condition.

I will now add a few explanatory words, also of well-deserved commendation of the excellent medium capacity of Mrs. Whittier, through whose unselfish readiness, seconded by the intelligent co-operation of her special spirit guide and helper, I have been enabled thus to resume my work. Mrs. Whittier has for some years been favorably known in this community as a medium of more than ordinary excellence, particularly of the trance and test-description. She has been used mainly, while in an unconscious condition, under the most careful guardian control of an experienced spirit, who himself gives the test names and facts of the present surroundings; also such communications as may be desired. But since my connection with her, a new phase of her mediumship has been developed; when sitting with me, she generally retains her individual consciousness and recollection, entering into, and describing with enthusiastic interest, all that is intended to be given us. But her descriptions are so full and graphic that in my reports I do not attempt to give in full what is said by her, but

am obliged largely to condense, and often into my own language, what, if recorded fully, would occupy at least three times the space occupied by my abstracts. But I am conscientiously careful to give correctly the substance of what is seen and described. Subsequently this report is reviewed, and when necessary, corrected in the presence of our spirit guides and helpers.

Owing, as I suppose, to the especial fitness of Mrs. Whittier's mediumship for test purposes, a few of the first visions of the series, assumed somewhat of a test character; but I do not lay much stress upon results of this kind. However, from some slight effort made in this direction, I am inclined to think that had my investigations been thoroughly carried out, some interesting results of a corroborative character might have been obtained. Should any of my readers seem to discover a clue to the true places and persons indicated, I should be happy to impart to them such further information as I may be able to give.

The first vision given us was of A BATTLE-FIELD AND THE WOUNDED DRUMMER BOY.

On this occasion, Mrs. W. seemed to be borne away to an uncertain distance, describing to me what she saw on the passage. At length she came to what was evidently a burial-ground upon the borders of a battlefield, on which besides the outlines of graves she saw various fragments of war weapons. Immediately beyond she saw a deep ravine with a running stream of water at the bottom. By the side of this is seen a noble looking war-horse panting and covered with sweat and foam. A saddle and other accoutrements are upon the horse, one of whose hind legs is wounded seemingly with a rifle ball. Now the seer follows this horse back to the battle-field; here she sees a dismounted field-piece, a broken drum and other battle-ruins. Then—still following the almost human intelligence of the horse—she comes to a dead body dressed in the Confederate gray, the overcoat being especially conspicuous. The body must have lain here some days as marks of decay are seen upon it. The horse lingers near, uttering at times almost human cries of distress; and now not far off is seen the emaciated form of a boy dressed in the national blue. He is about 15 years old; is badly wounded and has but just succeeded in raising himself up so as to be visible to the seer. He is a drummer boy, the owner of the broken drum; and the dead Confederate officer was an uncle of whom he had known but little until they had met upon this battle-field. But the uncle had in some way recognized the nephew, and it was in an effort to save the boy from fatal danger that he had lost his own life. This boy was the only son of a brother at the North, whose name and address as subsequently given, were C. W. Hastings, Laconia, N. H.

Now three soldiers of the Northern army are seen approaching; they come near the boy and finding him to be still alive, they construct a rude stretcher, and putting upon it their overcoats, two of them carry the boy upon it whilst the other leads the horse on in the direction of their camp. But all at once the thought of the dead officer occurs to them and they say: "Let us go back and bury the poor fellow." This they finally accomplish, though imperfectly owing to the want of the needed tools to work with. I now see them at their camp. They have deposited the wounded boy upon a bed made up largely of their overcoats, and a guard is now seen pacing to and fro in front of the rough building now used as their barracks. Apparently, some days elapse; and now, when the vision is resumed, the seer, on looking in at a broken window at the back of the cabin, sees only the remnants of the bed, the body of the boy having disappeared from it. But on passing around to the front, there is seen a man of about sixty years of age, in citizens' dress, sitting in sad grief whilst the soldiers and others are busy enclosing in a rough box the casket in which the remains of his son have been encoined, to be taken back to the northern home. The seer is unable to read the address as marked upon the box at the railroad station whither her vision still follows the course of events; and it was thus that she came to the knowledge of the name and residence of the father of the boy. For a time, she is conscious of something like a troubled feeling as she continues her attendance upon this body; but at length, whilst it was lying in the railroad warehouse, she sees the spirit form of the boy emerge from its confinement and, taking on expressions of beauty and joyfulness, the freed spirit passes away to the home of its natural belongings.

(To be continued.)

An Indian Mesmerizer.

Strange stories reach us from India of the feats performed by a native mesmerizer named Buni, whose magnetic power would appear to be found quite irresistible by the lower animals, upon which he exclusively exerts it. He gives séances to which the public are invited to bring all manner of ferocious and untamable wild beasts, and like the Ancient Mariner, holds them with his glittering eye. In a few seconds they subside into a condition of cataleptic stiffness, from which they can only be revived by certain "passes" which he solemnly executes with his right hand. An account of one of these séances states that a snake in a state of violent irritation was brought to Buni by a menagerie proprietor, enclosed in a wooden cage. When deposited on the platform it was writhing and hissing fiercely. Buni bent over the cage, and fixed his eyes upon its occupant, gently waving his hand over the serpent's restless head. In less than a minute the snake stretched itself out, stiffened, and lay apparently dead. Buni took it up, and thrust several needles into its body, but it gave no signs of life. A few "passes" then restored it to its former angry activity. Subsequently a savage dog, held in a leash by its owner, was brought in, and, at Buni's command, let loose upon him. As it was rushing toward him, bristling with fury, he raised his hand, and in a second the fierce brute dropped upon its belly as though stricken by lightning. It seemed absolutely paralyzed by some unknown agency, and was unable to move a muscle until released from the magnetizer's spell by a majestic wave of his hand.—*London Telegraph*.

Leo Hartman tells James Redpath that of 3,000 men and women whom he knew personally, enrolled with him as Nihilists between 1876 and 1878, only two are alive. "By alive," he explained, "I mean free—not in prison." Revolutionists once in a Russian prison are the same as dead.

Horsford's Acid Phosphate.

A RELIABLE ARTICLE.

Dr. E. CUTLER, Boston, Mass., says: "I found it to realize the expectations raised, and regard it as a reliable article."

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, May 30, 1885.

Do Your Duty! Our Interests are Mutual.

To all Spiritualists, as contra-distilled from mere Spiritists; to all earnest men and women who love the truth for its own sake and who are strong enough to bear it even when it runs counter to preconceived opinions; to all who aspire for a higher, sweeter, more perfect life, both here and hereafter, the JOURNAL directly appeals. Through its editorial columns and its able corps of regular and occasional contributors, the JOURNAL fearlessly and incisively clears away the chaff; seeks for and often finds the sparkling gem of truth hidden beneath an ocean of error; stands for the purest ethics of the age; carries consolation and hope to bleeding hearts; encourages the weak and desponding; impels the strong and brave to greater deeds of labor and love; steadily and with cumulative power pushes forward the scientific study of Spiritualism. In a word, so far as can be within the compass of its environment, the JOURNAL does its level best for the public; and this, regardless of whether its course will bring dollars to its bank account; the only question ever considered is: "Is it right, is it just, is it truthful, and in the best interests of the public?" Once answered in the affirmative and no consideration of favor or finance has weight. Every reader who belongs to either class above mentioned, has a duty which cannot be ignored without personal responsibility therefor and personal loss in the grand footing of the final balance-sheet of life.

The JOURNAL's path is no easy road; the average individual will readily and generously pay to be amused or to have his emotional nature wrought upon, but with gingerly touch and a tightened grip upon his purse-strings does he take the instruction and discipline necessary for true soul-growth. Yet that growth he must have; and it is your duty, so far as lies in your power, to awaken his better nature and inspire him with nobler views of life. It is your duty to aid the JOURNAL in every legitimate way, to increase its circulation and influence, and to do this even though you may differ from it in non-essentials and in the credence given to what purport to be matters of fact. The JOURNAL has earned the right to ask the persistent, continuous interest of all right-thinking people who are interested in Spiritualism.

Begin now and see how soon you will acquire the habit of increasing the JOURNAL's strength and circulation.

Resurrection.

At all times the wonderful processes of nature are full of marvel and of beauty. Perhaps this marvel and beauty are never more manifest than in the change from what seems the cold and lifeless sleep of winter to the warmth, the charm, the brightness, the throbbing life of spring.

The fierce grip of winter is fastened on all the land; snow covers hill and valley, and icy bonds are on every stream; no sweet trill of bird comes from the leafless wood, no soothing hum of busy bee is borne from buried fields of clover. But a change begins. The morning sun gives to the eastern sky a warmer glow, a soft wind steals along from the gentle south, the snow disappears, from the turbulent stream the icy fetters fall, the tender grass shoots up its tiny spears of green,

upon every tree and shrub the bursting buds pulsate with life, along the brooks the willows put forth their delicate catkins, and the returning birds chirp with the old familiar voice. In a few short weeks our whole northern land passes from seeming death to the brightness and warmth and joy and beauty of life. High in the heavens rides the ascending and triumphant sun. Cold, death and desolation have been overthrown. Warmth, life and beauty rule the hour. It is the glad day of resurrection.

This yearly change in nature has made such an impression on the human mind, that in nearly every religion, resurrection plays an important part. This is especially true of the Christian religion. The resurrection of the crucified Nazarene was the real beginning of Christianity. If there had been no resurrection, no appearing of Jesus after his crucifixion, the grief-stricken apostles would have fallen away and been lost among the crowd of their fellow countrymen, and the name of Jesus would hardly have been heard in the history of the world. If there had been no resurrection there would have been no glorious appearance to Paul, no conversion of that strong man of vast intellectual force and deep spiritual insight, no journeyings of his by land and sea to preach his inspiring truth, no glowing letters to his friends in many places, letters that remain to this day as founts of inspiration to his friends and followers. "He preached unto them Jesus, and the resurrection." Such is the record that appears in many places in those writings that have been collected into the New Testament. Jesus, the noble friend, the inspired leader, was not dead. He lived, he had appeared unto them, they had seen him and had talked with him! He had but gone to one of the many mansions in the Father's house to which all, by and by, should go. With this certainty in their hearts they went forth, a few poor despised men, to conquer the world!

To Spiritualists the lesson of resurrection as it is taught by the flush life of returning spring, and as it is taught, also, in the rising up to the higher life of the man of Nazareth, is full of significance and power. In the resurrection of him who delighted in calling himself the Son of Man, we gladly find proof that every son of man shall live forever in the spiritual life. Death is abolished. Life and immortality are brought to light. The friends who have gone from us have but experienced the resurrection. For them there has come the rising up into the higher life. By and by we shall lay aside these bonds of flesh, and in their company enter into the glories which as yet it hath not entered into the heart of man to conceive. We will then have an opportunity to fully realize and understand that natural process, death, through the instrumentality of which the spirit is liberated (resurrected) from the physical body, and transferred to the spirit side of life where it can behold the grandeur of creation from an entirely new standpoint.

The Church Congress.

"A Church Congress," an assemblage of eminent divines who entertain widely divergent ideas on subjects pertaining to religion, can not easily fail to have a beneficial influence on the public generally, especially if its deliberations are calm, dignified and thoughtful, and no antagonistic spirit is aroused. Such a gathering was held a few days ago at Hartford, Ct., and its proceedings seemed to tend somewhat towards a unity of the various Christian churches, though, of course, widely differing views were expressed on various subjects. Dr. Burton said that "Worship does its good work when it confines us to the catholic truths, and it also makes sermons Scriptural rather than philosophical or rational." The Rev. Dr. Boardman thought that worship was inherent in man—a human instinct—and just because our Father is spiritual, having a spiritual nature, worship must, from the very nature of the case, be spiritual. Bishop Cox, of Western New York, thought that the plan for unity had better begin at the Apostles' Creed. Prof. Samuel M. Hopkins, of Auburn, N. Y., said that worship is not for its own sake, but for the sake of the homiletical oration that is to follow; that the sermon, as a means of drawing people to the house of God, has measurably survived its usefulness. The Rev. Thomas K. Beecher, of Elmira, thought that the basis of the truth of worship was the Holy Ghost. He himself, realizing the great responsibility unwittingly assumed, had not been able to lead his people to any Church, but had tried to lead them to God. President Lang, of Antioch College, declared that the Nineteenth Century would go down into history as the age of light and liberty, and explained the progress of liberality since the century opened. Professor Pilay Earl Chase, a Quaker, of Haverford College, Penn., said that worship must be the worship of Christ. Christ and the Holy Spirit are the watchwords of Quakerism. "Can we not," he asked, "all adopt that platform?" He closed by alluding to the liberalizing work accomplished by the Unitarians.

Of course it will be exceedingly difficult to harmonize the different views of the various churches and establish a common ground on which all can stand and worship God. The Baptists do not, and apparently can not, agree fully with the Methodists with reference to baptism. It is a question of water—not the quantity or quality thereof—but as to how it shall be applied to a person in order to render him acceptable to God. Possibly, however, some compromise may be adopted, even between these two sects, and a "little water" no longer render them obnoxious to each other.

Notwithstanding the secular press of this country is not distinguished to a very great extent for its piety, yet Rev. Washington Gladden, a member of the Church Congress, pays it a high compliment, as follows:

"The increase of attention to religious matters by the secular press is due to better comprehension of the scope and function of the newspaper. Its reports of religious utterances are generally intelligent and accurate. A fair outline of what is said and done at this Congress will be found in the journals of this city, and will be telegraphed to all parts of the country. The value of the meeting will be indefinitely multiplied by the secular newspaper. Even in the casual reporting of sermons it is surprising how well most of these pencil pushers do contrive to get hold of the substance of what is said. The faithful teacher of the Christian law and Gospel is often indebted to these reporters for a great extension of his influence. As a rule these young men are bright, courteous, and thoroughly reliable."

Rev. Julius H. Ward, a clergyman-journalist of Boston, also presented his views on the influence of the secular press. He claimed that its editors discuss religious topics more fairly, as a rule, than very many religious journals, which are wrapped up in denominational partisanship, and to the secular press the American people must look more and more for fair discussion of those views which tend to Christian unity. Yet if the JOURNAL is not greatly mistaken, this reverend journalist is the identical individual who last summer in his reports of the proceedings of the Concord School of Philosophy, misrepresented in his report to a Boston paper the part taken by Spiritualists in the discussion of the subject of immortality. As his talent is for sale, however, he may be excused on the plea that he was at that time working for hire and formulating the views of the paper he represented. Rev. James M. Pullman, of Lynn, Mass., said that he had requested the views of the editors of two leading New England newspapers on the attitude of the press to religion. The replies were substantially that such religious views are collected as the readers demand. It is governed by a commercial policy to print what is most interesting. The editorial policy is directed by considerations of whatever will advance the social welfare. The policy is that of widest toleration toward all sects, and editors discern a disposition to get rid of non-essentials in the church, and to reach Christian unity.

United States Senator Hawley made a brilliant address, portraying the very great value of the secular press to religion, and the increasing space which the daily and weekly press alike allots to subjects of that character.

This assemblage, composed of eminent divines, certainly indicates the awakening of a more liberal feeling in the religious world, and although the good accomplished may not be seen at once, yet what seems now as insignificant, will expand at no distant day into a movement that will bring into closer and more fraternal relationship all the churches, and render them more susceptible to the truths of Spiritualism.

Not "we" but I.

In his lecture in this city, speaking of immortality, Col. Ingersoll is reported as saying:

"I say honestly, we do not know; we cannot say. We cannot say whether death is a wall or a door, the beginning or the end of a day, the spreading of plumes to soar or the folding of wings forever. The setting of a sun or an endless life, that brings rapture and love to every one. We do not know; we cannot say."

This may be his own mood of mind and range of experience. We take his word that it is. But why does he speak for others? Does he not know that from remotest ages to our own time a countless multitude have said that death was but the opening of a higher life? This faith abides, and survives the wreck of empires and the blotting out of dead languages. Experiences that have verified and confirmed it have come to pagan and Christian, and are written in the gospels of many peoples. In our day these experiences are more vital and varied, perhaps, than ever before; certainly are more widely known and awaken more thought and discussion. Millions can say: "We know that death only touches the earthly body to release the spiritual and immortal body, the continued life of which is 'the survival of the fittest.'" They can say this for themselves, but not for others. To speak for Robert Ingersoll on this matter or on any other, would be beyond their right and not in accord with the fitness of things. He can speak for himself, and does so usually in a frank and manly fashion, but in this case he seems to speak for others, and in so doing to ignore their experiences and convictions and utterances.

Surely to say, "I do not know," instead of using the inclusive "we," would be more in accord with the frank fairness which marks so many of his utterances. Millions of Spiritualists, and myriads of millions of believers in immortality, have rights which Col. Ingersoll is bound to respect. They are to be recognized, not ignored behind that all-inclusive "we."

After talking of Christian duty in the Plymouth Church prayer-meeting lately, the Rev. Henry Ward Beecher told the congregation why he broke off his connection with the New York and Brooklyn Congregational Association. He left that Association, he said, for two reasons. He did not want to put the burden of his particular beliefs on his brethren; he must be free—free to say whatever God inspired him to say. He added that he dreaded to preach the series of sermons he had announced on the "Doctrines of Religion in the Light of Evolution." "But I will do it," said he, "in spite of you or the devil."

Walter Howell at Martine's Hall.

Walter Howell, the English medium, lectured at Martine's Hall last Sunday, morning and evening, to highly appreciative audiences. Mr. Howell was blind at his birth, but since then, several difficult surgical operations have been performed upon his eyes, and he now sees sufficiently to enable him to get around the city without much difficulty. He commenced preaching for the Methodist Church when he was only sixteen years of age, and the idea was then generally entertained by the brethren of that denomination, that he was under the special guardianship and inspiration of the Holy Ghost. His sermons at that time attracted a great deal of attention, being of a liberalizing character, and indicating the presence of an influence, the true nature of which only the Spiritualist could fully realize. His addresses, however, finally proved too advanced in thought, too progressive in their nature, and too highly spiritual to be tolerated by the bigoted members of the Methodist Church. He had the audacity in one of his sermons to insinuate that it would be a most excellent idea for an exalted spirit from the corridors of heaven, to construct a bridge across the "impassable" gulf between the Kingdom of Heaven and the domain of the infernal regions, and thus afford a passage-way for God's holy angels, enabling them to reach the suffering ones of hell, and be instrumental in relieving them from their tortures, and prepare them for future happiness.

Of course no bigoted Methodist could tolerate for a single moment such an innovation, hence the young preacher was expelled from that organization for heresy, and thereafter he was attracted naturally to the ranks of Spiritualism where he is capable of doing an effective work. Even before he acknowledged himself a Spiritualist, on one occasion he drifted into a Spiritualist meeting, where no speaker had been previously engaged, it having been predicted that one would be provided. Mr. Howell, under the influence of his guides, was taken to the stand, and delivered a forcible address, embodying the grand truths of Spiritualism, although he publicly declared at the time while in his normal condition that he was not a Spiritualist. Of course he soon had occasion to change his mind, and not only became an ardent Spiritualist, but devoted his whole time to the work.

His lecture last Sunday morning was on "The New Birth," and he handled the subject in an able manner, attracting the close attention of those present. He alluded to the natural birth, to the divine, precreative principle that permeated all nature, and to the necessity of people generally having a more correct knowledge with reference to the rearing and culture of offspring. While the churches frequently alluded to the absolute necessity of regeneration, its ministers preaching long sermons in elucidating its abstract nature, he thought that a more correct knowledge in regard to right generation would be of far greater value to the people. He discerned the male and female principles permeating all matter, and exhibited the wonderful results flowing therefrom throughout every kingdom of nature. He then traced the new birth into higher and grander conditions, discarding the old and taking on the new, becoming more spiritualized and better adapted to become residents of the celestial regions.

The lecture throughout was interesting and attracted the close attention of those present.

Not a Mind or Prayer Cure.

It appears from our exchanges that an achievement of surgical science, amounting to almost a miracle, is reported from the State Institution for the Deaf, Dumb, and Blind at Romney, Hampshire County, W. Va. Henry McRea, blind from his birth in 1870, has been a pupil of the Institution from Pocahontas County for the last three years. At the recent meeting of the Board of Regents the attention of Dr. J. R. L. Hardesty, of Wheeling, a member of the board and a specialist in diseases of the eye, was attracted to the boy by seeing him frown when the rays of the sun fell on his eyes, and after a thorough examination he announced his belief that the boy's eyes could be operated upon so as to enable him to see. The boy was affected with a double congenital cataract, and while his optic nerve was unimpaired, it was shut out from the rays of light. A room was thoroughly darkened and the operation successfully performed with the most gratifying success. The boy's eyes were opened, and the light being gradually admitted to the room he became accustomed to it by degrees, and was sent home to his overjoyed family with as keen eye sight as any of them. The case is a most interesting one. Young McRea had become so accustomed to obtaining all his impressions of the outside world by other senses that at first his sight was of no use to him. The most familiar objects were not recognized until the boy could touch them. He did not know a key from a book by the sense of sight alone. With a nearly mature mind his sense of sight was as uneducated and useless as that of an infant when it first comes into the world.

Walter Howell, lately from England, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, next Sunday evening at 7:45.

David Bruce, one of the contributors to the JOURNAL, and now 83 years of age, is quite sick at his home in Brooklyn, N. Y.

A Sermon to Doctors—Shall They Pray?

It is not often that a minister of the Gospel ventures to preach a sermon devoted exclusively to the benefit of the doctors. The Rev. Thomas E. Green of the Eighth Presbyterian Church, however, had the boldness to do so last Sunday. He said:

"God bless the doctors!" Memorial windows in many a church keep green the memory of the martyrs of the Christian religion, but those who have sacrificed their lives for humanity at the sick bed, in the hospital, and wherever duty calls the professor of the art of medicine, are just as truly martyrs. Towards the close of the eighteenth century a terrible plague was raging at Marseilles. The victims numbered thousands and the survivors were so paralyzed with fear that they were unable to quit the terrible scene. A consultation of physicians was held. They concurred in the opinion that the only hope of preventing the pestilence from depopulating that portion of the country was in a more complete knowledge of the nature of the disease. Such knowledge could be gained by dissecting the body of one of the victims and in no other way. But it was known that this would be fatal to the physician who made the autopsy. One of the most eminent French physicians of the day stepped forward and said in the name of humanity he would devote himself to the task and would commend his soul to God. Alone he entered the dissecting room and finished his task, by hastily transcribing the result of his examination on parchment. When he had finished he was taken to a hospital and within four hours was dead.

The Greeks were the first nation to attempt to systematize the science of healing. Since then there had been improvements made in every department of knowledge, but progress in medicine did not appear to have kept pace with the advance in other departments of science. Men still sickened and died almost as readily as in other times. A French writer had remarked that the physician was like a man with a club. He aimed a blow, and if he struck the disease he killed it. If he happened to strike nature he killed the patient. When the Prophet Isaiah told King Hezekiah to lay a "lump of figs" on a boil, and the king was cured, it was doubtless due to the remedy together with his prayers. When the so-called faith cures and mind cures should come to be fully understood, the speaker believed, they would be found to be just as natural remedies as quinine was in the cases of malaria. He wished that every doctor when he administered a remedy, and every patient when he took it, would pray.

Witchery.

The report comes from Wabash, Ind., that Pleasant Township is all agog over the discovery that a number of its residents are believers in "witchery." A Mrs. Ohm, who professes to cast out devils and perform other feats commonly regarded as superhuman, resides near Laketon, and it is said, is regularly consulted by persons who believe themselves under the influence of a malign spirit, and by the sense of her power of "divination," has been enabled to amass quite a snug fortune. One case which has just been brought to light, illustrates the tenacity with which the people cling to superstition. A farmer named William Clinker, whose home is in Pleasant Township, holds a mortgage for purchase-money on the small farm of a man named Clik. Recently the mortgage fell due, and Clik was notified by Clinker to liquidate promptly or move out, and when Clik demanded his reasons for this summary disposition of the matter, Clinker declined any explanation. Subsequently Clinker instructed the county treasurer to enforce the collection of taxes due, as Clik was about to leave. Investigation proved that Clinker's imperative demand was the result of an interview with the doctress, Mrs. Ohm, who after consulting her oracle, informed Clinker that his child, who was dangerously ill, was bewitched, that it could never recover unless Clik was induced to go away. Clinker, in the manner described, endeavored to compel Clik to move, but he peremptorily refused, and despite the fact that he still remains, Clinker's child is convalescing. The affair, however, has created a sensation.

Not that Kind of a Temple.

A correspondent calls the JOURNAL's attention to a lecture delivered by the ex-convict Susie Webster-Willis-Fletcher, before the "First Spiritual Temple Society" of Boston, as reported in the *Banner of Light*, and inquires, if that is the society spoken of in the editor's notes and for which Mr. Ayer is building the splendid structure. In reply we have to say, that it is not the same society, but is one holding meetings in Horticultural Hall. The society with which Mr. Ayer is connected and for which the fine temple is now nearing completion, is known as the Working Union of Progressive Spiritualists. It is not at all probable that the here-in before mentioned adventuress would be allowed to sit on the platform of the Working Union of Progressive Spiritualists, much less to address the audience.

Mrs. Dyar's Lecture.

We publish this week an eloquent address delivered by Mrs. Dyar under spirit control; it is well worth careful reading. Too many anniversary addresses take on the character of Fourth-of-July glorification, hence we are glad to note the marked departure from this custom in the present instance. Of all days for the consideration of the mighty questions involved, and when earnest words for a higher and better life should be uttered by teachers of true Spiritualism, Anniversary Day stands foremost. There will be difference of opinion concerning some of the statements made by the speaker who used Mrs. Dyar's lips, but as to the plea of the discourse, for a nobler use of spiritual truths, there can be no criticism among good people.

Mrs. Tom Thumb, or rather the "Countess" Magri, wears a No. 5 child's shoe, her husband a No. 8.

Continued from First Page.

them; until the war-cry ceases to ring out for them, and until they can see with their own eyes, which are blinded by the smoke of battle that lingers about them, that life, "full immortal life," breathes as tranquilly inside the doors of the church to-day as it does outside, among modern Spiritualists, and it breathes more tranquilly, for there are thousands of noble, warm hearts in the church to-day who are better fitted to take in the full spirit of what that little child has to give, than the phenomenal Spiritualist of the present, who cares only for the cradle in which the infant was rocked. The truth sinks with deep significance into these hearts, and they will be the ones to gird their loins, and, with faces smiling and triumphant, glide softly past the modern Spiritualist, who sits clasping his empty cradle to his bosom, and swiftly speed after the trailing garments of the little child. The true churchman who feels the real spiritual impulse of the Master Spirit, who wraps the church about him as a garment because it strengthens him materially and intellectually, and who chooses to remain with a concourse of people because he can gain greater eloquence from their presence—he who feels this to-day, and senses the spirit of the Master, through it, will be the one to find this little child that has awakened from its sleep and left the cradle empty.

Let us, in a spirit of great gravity and deep earnestness, look our last upon the cradle. Let us be mourners to-day in the sense of those who believe that the spirit lives, and who, when the body is laid aside, do not see the body save to pay to it the respect due to that which bore the spirit so beautifully through those experiences which it was necessary for it to gain, but gazing upon the spirit which has left it, feel only deep thankfulness and joy within their hearts that the one who owned that beautiful tabernacle of clay no longer needs it, for it has touched the shores where its garments shall give it greater freedom, and no longer cumber its feet, and where the light of its being shall gain greater radiance and beauty. Such cheerful mourners as these, with smiling faces and happy hearts, shall watch the spirit as it walks into the light, while down into their hearts will creep this thought: We shall miss that presence in our daily life, and the empty chair will seem empty for a long time, for we cannot see the spirit sitting there or hear its joyous voice in our homes; still, we are cheerful mourners, and our hearts are glad. And after this, in the hush, when the cares of the day have folded themselves softly and seem not to have been, and in that half light, 'twixt that which is past and that which is to come, giving forth a tranquil rest, the spirit will sense its freedom, and as you sit in the spirit glowing of your own home there will come this thought to you: Oh, I am so glad it is all past for them—the sadness, the burden and the warfare—that it is all over. So we sit as mourners around the cradle to-day, thankful that the necessity for the warfare and the burden and the hate has passed away, and drawing ourselves a little ways apart, not because we feel ourselves better than others, but because we recognize the fact that the cradle is empty, and that we must rest awhile and put ourselves in a condition to follow after the little child, we listen to those, who, from the impulse which the battle has given them, still fight on.

Now, farewell, O little cradle! Thou didst serve us faithfully; thou didst stand the battle and the warfare valiantly, and upon thee no one shall find the dent of a bullet, for, as they struck thee, they glanced aside and fell to the ground, just as perfect in thy outer conformity, just as complete in thy symmetry and purity and beauty dost thou stand to-day as when we placed thee here. Even the bullets of immortality and of sharp, rasping discords from Spiritualists themselves aimed against thee have left no dent or mark, but fell where they should fall, at the feet of him or her who sent them. And when the church comes forward, as it will, the beautiful, grand old spirit that believed all the prejudice and superstition represented all the original truth, the blessed old spirit that has been lying beneath that old train of dogma and creed since time began, we will say to it: We love thee, we cherish thee, we welcome thee. There are spirits like ourselves, who, while proclaiming the truth of immortality, have claimed certain things that are false and erroneous, but these were those nearest the earth, who, feeling the pulsation of this light which touched all that was human on this planet, waking into deeper power and intelligence all who were prepared for it, spoke with impulsive power this great, rushing tide of truth. When the waters flood the fields, what is first scattered over the land? Debris, ruin. But what follows after that? The clearing air, the sunshine, the beauty of budding flowers, the sweet warbling of birds, the mingling of all nature in a glad, glorious song. And so man, looking over the battlefield of life, glancing at the ruin and the debris, feels his soul lifted above all these things, and he exclaims: "It was but the empty cradle; I must up and away after the little child!"

Good-bye, old cradle; we throw over thee no pall, we leave with thee no regret. We are glad from our hearts to separate thee from ourselves. Good-bye, old phenomena, which, in order to waken the world to a knowledge of immortality, failed to waken the spirit to the demands of that inner life. Good-bye, old physical manifestation, which, when you proved to the world the might and power of spirit life, failed to waken within the heart any echo of what was most earnestly demanded by the human heart itself. Good-bye, little cradle, incomplete as you seem to us now, you served the one mighty and grand purpose of wakening a world to life and truth and grand beauty and power.

We must go after the little child. We spirits, and you mortals with your shining faces, looking through your masks, are just prepared to note that the cradle is empty. Withdraw yourselves from the din and turmoil of the old dispensation and place upon the altar of your being two lamps, faith and trust, and keep the oil within them pure and clear. In the lamp of trust keep the oil of beautiful liberty, honor, justice and mercy, that the light may shine so clear that the breath of your utter love, as you look upon it, the breath of your utter love, may not make it flicker or cause it to grow unsteady in its shining. Place it once upon the altar of your being, and we know God will keep it there. Keep yourselves within yourselves; look at the cradle of phenomena no longer, for you have proved it is a cradle; but, sitting down with the little lamp of faith, hold yourselves quiet with only God's triumphant smile to mark the progress of the life within; let the dark world for one brief space, glide away; let the calm and peace of our life steal in upon you, and with it will come the power to find the little child.

Let us grow weary along the way, from too much searching; let your hearts faint because there is so much to discourage in

that which is about you; lest you sink, weary and sad, by the way, let us raise for you the curtain; let us show you that little child as we behold it; let us prove to you how glad you will be that you have searched for it; let us make your hearts feel how sweet a thing it is to have heard the rustling of its garments and seen it even from afar off, enthroned in shining light, clear and beautiful, with its little feet resting in the palm of the Father's outstretched hand, that palm lowered enough for every steadfast soul, faithful to duty, faithful to that which life called upon it to do; faithful in little things, to see its face, and even to see the hand of the Father that holds it. Standing there, and looking toward you with a love ineffable, it will reach forth its little hand and drop into the hearts of those who behold it, pearls, one by one, as fast as those hearts are ready to receive them: First, that pearl which means rest; rest from the outer while the inner waits; second, that beautiful pearl of trust, which makes all those around—rise glorified because of that, which is above it; third, that little pearl of harmony, linking the life physical to the life spiritual, and which makes of the body a glorious medium between the neighbor here and the love of God there.

They who cling to the empty cradle, and fold it to their bosoms will miss the risen child, whose second coming is now. The spirit of the new dispensation is upon you; the glory of its pathway is revealed to you; the beauty of its presence shines down in your hearts now; but you must wake to receive it, and you must turn your back upon the past and rise and gaze upon this sun which hath already risen. Every prophet of this new time tells you that there comes ringing forth from our home of spirit the cry of a new Savior, a new Master, a new Christ, a new what you will; and spirits, gazing down upon you, hear whispers from above, and they ponder and wonder, even as do yourselves, when they tell you of what they hear rising higher, still above themselves. There comes down through that stratum of life the same beautiful cry we heard, "We know it is so; it is here; it is coming into our midst; it exists; it is born." But that new dispensation is not the old cradle of phenomenal Spiritualism; oh, no; not at all; oh, no! It is not for one voice alone to speak of it; it is not for any one man or woman to proclaim it. The ambitious dreams of mediums and of spirits will never be realized for them, for no one Christ, man or woman, no one medium, man or woman, will be the first to step forward into your midst as the great, echoing mouth-piece of this new dispensation. God, in sending his grandest and best gift for the evolution of the spirit within you is not poverty-stricken in his resources; not at all.

This new dispensation and Christ power is to seize every heart, in the church or out of it, that is ready for it, or that is even clear enough to note that the little child has risen, and that the anniversary we celebrate to-day is two-fold in its nature, one filled with glad song and with glad good-bye to the old cradle which has rocked the little one and kept it in a trance-like slumber in order to give it strength; the other, more glorious, filled with hosannas, glad songs, great restfulness and holy rapture that the little child has risen. Be ready to take this new dispensation by the hand, and remember what we have so often told you; that it holds in its hands millions of pearls; and that into the heart of every man or woman who is prepared for it, into every heart that is strong and powerful and beautiful in its moral nature and that has awakened to a sense of that which is truest and deepest in life, having done its duty nobly, even though it be sitting by the wayside clad in rags and tatters—into such souls as these, who are oftentimes better prepared than any other, the little child will drop the gift of this new power of showing itself unto mortals. Through those men and women who are the first to hail the light, then the presence of beauty; then the sweet shadow of the sun, and then the golden mist so clear and beautiful that the heart of him who sits in rags and tatters feels its beauty and dreams heaven is on earth, those who gaze shall know that the new dispensation hath come.

The old cradle has lost its occupant, and the old Spiritualist may sit still and wait until the angels shall call him to clearer vision; or he may drop the empty cradle and follow the little child. It makes no difference to us who are working, which he may choose to do, only in this: That he misses so much himself. I cannot give you sweeter revealing of the new birth from the old than this: As soon as hearts and souls are ready to gaze into its face and meet the shining of its eyes, tremulous with the new glory of its baptism when they stand unfolded so much from themselves that they do not feel themselves (and it is a task more easily accomplished than you think), the little child, uplifted now where every one must stand and look upward, and not bend over, since it has awakened from its slumber, will drop down into those hearts the pearl which will shine on and on and on, even here upon your earth, and wake to newer and grander shining there. It will supersede the necessity for us as spirits so long gone from you to return to enforce upon you the full meaning of what moral life and noble courage and great strength of spirit can attain.

The little child, the new dispensation, the risen power from that cradle which was placed here, is in your midst. It will wait for you, it will remain clear and shining until all are ready to receive it. It will grow in greater and newer beauty for every heart that is drawn to it. Yes, it can wait; it loses nothing; it gains everything; for, by its silent waiting it will gain every heart on the face of this beautiful planet of yours, every soul which the Father has created. But can you afford to wait? Can you afford to sit, holding the empty cradle to your bosom when so much is to be done? Sing a new song, for the glory is here; weep a glad tear o'er the cradle, bend over it without a shadow of fear, for that which he hath promised he is able to do and will do. Wait not, tarry not, linger not, but with hearts brave, earnest, true, faithful, loyal, glad, cheerful, come with us and touch the garments of the little child that trail down over the hand that is holding it within the reach of all. But if you touch that garment with unsteady or unfruitful hand—a shadow will be where the shining was, yet you will have forged a link so strong in your chain that it can never be broken, and when you come again with steeper hand, stronger purpose, clearer and better endeavor, forgetful of yourself, and lay your hand upon the shadow where you touched before, the light will return, while a ray of the glory that surrounds that little child will enter your own soul.

The curfew law is rigidly enforced in Albany, Ore. Young men under 21 and ladies under 18 must be under cover by nine o'clock at night unless they have legitimate business out.

The Future of Modern Spiritualism.

BY CHARLES DAWHARN.

No. 3.

My last article concluded with the assertion that much of the indifference to Spiritualism manifested by the public, is based on their belief that we take little or no precaution to render fraud impossible. We now wish to go one step further and urge Spiritualists to study carefully the whole subject of conditions, test in our zeal for truth some great injustice be done to our mediums; and we will do well to remember that the fraud at which the public sneers, may be the work of either medium, spirit control or sitter. I must here take great exception to the recent assertion of a talented lecturer in San Francisco. I quote from the JOURNAL of March 21st, as follows:

"I affirm that mediums may repel evil influences from the Spirit-world even more readily than those of a mundane nature, for the reason that there is no fleshly bond between spirits and mortals."

It is true there is no "fleshly bond"; but if you substitute for that expression "mental sympathy," thousands of sensitives throughout our land not merely recognize it as a fact, but find hours in their lives when they are victims to a force greater than their own. If neither Mrs. Watson nor her control has yet discovered this law of nature, they will develop much charity for unfortunate mediums by studying somewhat more deeply the philosophy of mediumship. Psychometric sympathy between mortals is not a matter of volition; as the writer knows from personal experience; and since it is not born of the "fleshly form" but of spirit contact; it is just as powerful when one of the parties belongs to the life immortal as when both are yet on earth. It is easy to see applause by denunciations of fraud by cabinet mediums; but quite another matter to examine the subject philosophically and scientifically. Most assuredly the future of modern Spiritualism will demand calm inquiry into the cause that impels one spirit to manifest in earth-life as a deceiving "Truesdell"; and another, born, perhaps, on the same day in the same village to pose as a Sunday school superintendent, or an undetected bank cashier.

The man of the future will examine into the mental phases of our phenomena with even more of care than the physical, since all that he values most highly as spirit instruction, reach him through action upon the mortal brain, from trance to inspiration. It is with sad ease that we can select trashy volumes and volumes of trash from the shelves where lie our spiritual literature; and he has but little experience of circles who has not listened to many communications under names of ancient worthies, which were a transparent attempt to gain a hearing under false pretences. But our surprise is born of the church-teaching of our childhood, which threw a holiness about spirit intercourse that cannot inhere to a world of imperfect humanity. So to us a spirit stands a welcome guest because he is a spirit, and because of the very interesting phenomena through which we make his acquaintance. We have not yet got to the point of determining his real merits, any more than we can determine the character of a foreigner whose command of our language is too imperfect to express his real meaning.

In the future of modern Spiritualism man will understand more of what truth means than he can to-day. The ignorant Salvation Army exhorter accepts as truth that his God is very near; can hear his prayer, and listen whilst he talks; is working miracles every moment and deciding destiny according to a code of civil service redemption rules. The grandson of that same exhorter discovers that truth is deeper, broader and higher than the old zealot ever dreamed, and finds that very much of what was called God, means man every time; and as his manhood develops, his conception of truth must grow as large as the powers of his own soul.

So we may rest assured that much of what we spend our force fighting as fraud to-day, will count as imperfection to the coming Spiritualist, born of a thousand complications of which you and I do not yet dream. But in the future a different standard of perfection of phenomena will become universal. I claim that a very large proportion of what is called fraud springs from the overworking desire of mortals to have proof of identity of their friends. It is very easy to pass a forged endorsement on a blind man; and remember we are blind men on the question of identity. The whole army of test hunters are in eager search to prove that John is really John, and that Susan is a living reality.

Yet science should teach us that unless the moving atom in the spirit brain can be brought into harmony with the moving atom in the mortal brain, there can be no direct manifestation. So it may be that your spirit friend can make no use of the mortal brain; and yet there may be a spirit standing by whose brain force so assimilates to that of the medium, that he not merely controls without a direct intention of doing so, but is at the same time under the psychological power of your intense desire to talk to Susan. He has the same experience as the subject on the platform who responds to the will of the mesmerizer. You have at once a spirituous aunt, sister and cousin, reflecting first your own mind, and next that of the spirit, who was unable to personally control that medium; and many a supposed fraud is born of this mutual ignorance, rather than of wilful deception.

The greater my experience, the more wonderful I find many of the laws that are our master when we seek spirit intercourse. For instance, the clairvoyant sees and converses with spirits who seem almost like a company at a reception, and yet, are often ignorant of one another's presence, and of all that takes place, save, perhaps, such few expressed ideas as may happen to vibrate in harmony with that spirit brain.

Most certainly the coming man will grow weary of "tests." He will welcome an outburst of love and affection as born of unusually favoring conditions; and for the rest will look to spirit intercourse as having two and only two great lasting blessings for humanity. First, the demonstration of our immortality; and, second, the development of our individuality.

If it be that man develops by experience; if it be that progress is founded upon doubt; and that liberty means freedom to make mistakes, then we can forego no experience of to-day, however painful the Spiritualist of the future will have accepted the maxim formulated already by the JOURNAL, that every manifestation or phenomena of any kind must be judged on its own merits; for if the medium be a genuine spirit instrument the conditions that produced fraud yesterday, may be absent at the next sitting.

[To be continued.]

London has 120,000 foreigners.

General News.

The report that Mr. Gladstone has decided to retire from public life is revived. This time the report is made somewhat credible by circumstances and by the conduct of the prime minister's friends. The Spanish government has presented to the cortes a bill authorizing the Spanish admiralty to expend 25,000,000 pesetas annually for a period of ten years in the construction of first class iron-clads. Austrian protectionists, taking encouragement from the growth of protection in Germany, are now agitating for higher duties in the Austrian tariff. Private letters from Posen and Silesia describe the present expulsion by Germany, at Russia's request, of Russian Poles from their provinces as being attended by the most cruel and heart-rending incidents. Victor Hugo wished that his body be buried beside the remains of his wife and daughter in the little graveyard of the parish church of Ville Ruler, on the right bank of the river Seine, half-way between Rouen and Havre. The Indian government proposes, with a loan of \$50,000,000, sanctioned by parliament, to rapidly strengthen the railway system of India in both a commercial and military sense. There will be expended \$10,500,000 in constructing a railway west of the Indus. \$10,000,000 will be laid out in building another railway on the east side of the Indus, including a ferry across that river. \$2,000,000 will be used in the building of a bridge, \$1,000,000 will be spent in the construction of another road on the west side of the Indus, and crossing the Pisseen plateau, and \$1,000,000 will be expended on still another line west of the Indus.

A tornado struck Alton shortly after 6 o'clock last Sunday evening, and was of great fury for a few minutes. Trees and fences were leveled, and buildings were damaged all over the city. Planks were hurled through the air a great distance. Several houses were unroofed. Three Chicago & Alton freight cars were thrown off the track. The German press state that England is desirous of securing the Emperor William as arbitrator of the Afghan dispute between Russia and England. The government officials of Russia are indulging in scornful laughter at the order of the British Government stopping the Guards at Alexandria. Riel, the Northwest rebel, has arrived at Regina, and is now in the barracks there awaiting orders from Ottawa. The sixth annual convention of the American Evangelical Lutheran Immigrant Society opened in Washington last Monday. Commissioner Colman, of the Department of Agriculture, has sent out a circular letter changing the date of the proposed Agricultural College convention in Washington from June 24th to July 5th.

The Parisian papers have lately been stirred up to a degree of enterprise that is truly phenomenal for them by the influence of English and American competition. This was strikingly shown on the afternoon of Victor Hugo's death, when no less than thirty-two reporters surrounded the house, each anxious to get the news first, so as to have his paper first on the street with a special edition. No decision has yet been reached at Rome concerning the vacant Catholic bishopric of Dublin. In the face of the determined opposition offered by the Irish prelates, who are

vigorously seconded by the national party, the Pope hesitates to confirm the British nominee. Ex-Minister Lowell is still in London, making a quiet round of visits to literary and artistic friends whom his domestic affliction and the cares of his office have compelled him to neglect somewhat during the past few months. An Egyptian Sergeant who was present at the fall of Khartoum, and who was fortunate enough to be spared in this almost general massacre, has succeeded in escaping from the Mahdi's clutches and reached Assouap. The American man-of-war Marion has left Suakim for Hong Kong. It is certainly a somewhat extraordinary condition in English politics when a Tory leader organizes his followers to join the Radicals and Irish members of the Commons to fight coercion in Ireland. It is difficult in view of all this to withhold admiration from Parnell for the educational effect of his long parliamentary agitation. A good general survey of the political situation would perhaps show that no man in England realizes more thoroughly than does Mr. Gladstone that there is in the present state of British affairs all the elements for a political crisis.

One of the boldest of the French charlatans—the Widow Noel—has lately been fined and imprisoned for trickery. Not content with prescribing nostrums, she used to insist on residing with her patients, whom she thus robbed at her leisure. Her last victim was a man with heart disease. She remained with him for sixty days, and received her board and \$350. Her chief medicament was an "ointment" made by boiling bull pups for nine days in a mixture of red earth, and for this foul stuff she charged four dollars per pot. Strange to say, seven witnesses of good character testified to the efficacy of the woman's remedies.



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